YOUR QUESTIONS ANSWERED

volume 4

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بسم الله الرحمن الرحيم

In the name of Allah, the beneficent,the Merciful

PREFACE

The fourth volume in this series contains answers to 105 questions, most of which were asked during the period April 1975 to June, 1978.

When the third volume was compiled, it was noticed that it had become somewhat bulkier than the previous volumes. It was therefore, decided to omit subjects dealing with Taharah, Prayer and Fast. More important questions relating to these themes havi now been incorporated in the present volume.

This series is published for the benefit of our Shi'a Ithna 'ashari youths.

The Mission is extremely grateful to Haji Muhammad Husseii Karmalli, Dar es Salaam, for his help in checking the rnanuscrip and making useful suggestions

S. SAEED AKHTAR RIZVI

Gopalpur, (India)
31st August, 1979.

Q1. IS SCIENCE ACTION OF GOD?

"The Qur'an is the word of God and Science is the action of God", this was stated by Alhaji F.M. Quraishy in the "Nigeria Observer." I would have written to him directly but for the lack of his address. I have however been very fortunate to come across your address. Do you agree with this statement? If so, please comment and convince me. (Asked by a Christian from Nigeria)

A. Science literally means 'knowledge'. The present day Scientists endeavour to 'know' (discover) the mysteries of this vast universe. Some times they succeed; some times they fail while at times they reach nearer the truth. The greatest achievement of science in recent times has been to unravel, to a certain extent (but not fully), the secret of the atom. It is true that this "universe" is the action of God; but science is only a human attempt to "know' about that action. But this attempt of man cannot be termed Action of God.

Q 2: IF ALLAH IS JUST (ADIL) THEN WHY DID HE CREATE SATAN (SHAITAN)?

You say that God is just and will give full and complete justice to his creatures on the day of Judgement in accordance with their past deeds and actions. There is absolutely no doubt about it. There is also no doubt that he has knowledge of the unseen (Ilm-e-ghaib) and is Alim (Omniscient).I have also read somewhere in the Qu'ran that he created mankind weak.So; the question is that when He knew that. He created mankind weak, He also knew before creating Satan that the latter would mislead people and influence them to commit all sorts of sins, and that the people being created weak with no strong willpower to withstand the attractions and influence of Satan why then He in the first place, created Shaitan, and why He gave him so much power knowing, before creating him that he {Satan) will do everything to mislead the people and lead them to the wrong path? If the answer is that God brought us into this world and wanted to test us, then why did He create us weak and at the same time why did he give all the powers to Satan? My friend also gives an example of a carpenter or for that matter, any craftsman. He said that if a carpenter wanted, to make a chair or any type of furniture, he would ensure before making it that the material he used was strong and could withstand all sorts of strain and stresses. He would use the best quality for he knows that if he used a low quality material the piece of furniture would not last long. In the same way when God created mankind very weak and knew before creating him that he would not be able to with-stand the influence of Satan then why did He create Satan in first place and why He gave him so much power?

A. Firstly, you should read my book entitled "Justice of God" thoroughly which will give you the necessary information and thus, enable you to ponder upon this question in its correct perspective. Secondly, Satan has no power misleading human being forcibly. His power is only confined to suggesting wrong ways to man. Whether or not to follow his suggestion is entirely dependent on man's own choice and decision, Allah has mentioned this fact, in the Qur'an: *"Verily, there is no authority for him (Satan) over those who believe and rely on their Lord. Verily, his authority is only over those who befriend him and those who associate others with Him."* (Qur'an, 16:99—100)….

Shaitan himself will draw attention of the unbelievers to this fact on the Day of Judgement in the following words:-

"Verily Allah promised you the promise of truth, and I gave you promises but failed to keep them to you; and I had no authority over you except I called you and you responded unto me; so do not blame me, but rather blame yourselves." (Qur'an, 14:22).

See how Satan (Shaitan) clearly defines his role: he has no authority upon man; he just

calls him to evil and man responds to this call on his own will and by his own strength. As a matter of fact the power of suggesting to follow the right or the wrong way is also given to human beings. Will you suggest that all human beings (except the purest and the most pious ones) should be exterminated? If not then why should you object to the existence of Satan (Shaitan)?

Thirdly, to make the above point more clear, read the following 'Aya which mentions about Shaitans from amongst human beings":-

“Say: "I seek refuge in the Lord of the people,The king of the People.The God of the people. From the evil of the slinking whisperer, who whispers into the breasts of the people, from among the Jinn and the men.” (Surah 114)

Fourthly, you will now appreciate that Shaitan is not an overwhelming force against which the human beings are mere helpless weaklings. He is just like any other evil companion, cajoling us to follow wrong ways. Whether we remain on the right path or go astray is entirely our own choice and it is our own free will.

Fifthly, it is only when man, by his own will and choice goes along the wrong path that Satan gets him in his grip. Allah says in the Qur'an (7:27): *“Verily, We have made the Satans guardian of those who do not believe.”* Notice that when one becomes unbeliever he comes under the domain of Shaitan.

Sixthly, it should be pointed out that in this life we have been given equal options of doing good or evil. And to keep the balance, we have been provided with one invisible enemy (Satan) and one invisible guide (intellect); and also one visible enemy (human Shaitan) and one visible guide (Prophet and Imams). So, you cannot say that balance is weighted towards evil. Finally, it should be clarified that in your question "man was created weak" has been quoted out of context. It is not meant to compare man with Shaitan and it does not declare that man is “weaker than Shaitan”.

The Aya should be seen in its context. It runs as follows:-

“Verily, Allah desires to turn unto you (with mercy); and those who follow their own lust wish that you should deviate a great deviation. Allah desires to lighten your burden and man has been created weak.” (4:27-28)

This Aya depicts the Mercy of Allah upon mankind because man has been created weak. Is it not ironical that your friend wants to use it to prove "injustice" of Allah?

Q3: WAS SATAN AN ANGEL?

According to Holy Quran, Allah told the angels to bow down to Hadhrat 'Adam; everybody did except Iblis. Was Iblis an angel or jinn?

A. Here are 3 ayat which provide the answer-

“And when we said to the angels, "Bow down to Adam"; so they bowed down except Iblis. He was from the Jinns, and he broke the command of his Lord.” (Qur'an, 18:50)

“He created man from sounding clay like unto pottery, and created Jinns from smokeless fire.” (Qur'an, 55:14—15)

“Said He, "What prevented thee that thou did not bow down when I did command thee?" Said (Shaitan), "I am better than him; Thou hast created me of fire and Thou created him (Adam) of clay." (Qur'an, 7:12)

These ayat clearly show that Iblis was not from amongst the angels — he was a Jinn who

was created from fire. Then why was he condemned for disobeying a command given to the angels? It was because he was amongst the group of the angels who had been ordered to bow down to Adam, and since he formed one of the members of the group, the order also pertained to him as the third 'aya clearly shows that he was 'ordered'. If in a group there are, let us say, more men than women (as in 'Aya of Tat-hir), then the whole group is referred to in masculine gender and the women are automatically included in it, even if the pronouns etc. are masculine. This rule is called the Rule of "Taghlib" (Rule of Predominance). Likewise, in that group of angels there was only one Jinn (Shaitan); therefore, the order given to that group, even if it was addressed to the 'angels', covered the group collectively including Satan. That is why he was condemned by Allah for his disobedience. Even Satan understood it perfectly. That is why he did not argue that he had not prostrated because the order was addressed, not to him, but to the angels.

Q4: ARE THERE SOME PEOPLE CREATED FOR HELL?

I fully appreciate your point of view that there is no fatalism in Islam. But there is one verse in the Qur'an which is very difficult to reconcile with this view:-"Now what is the matter with the unbelievers that they rush madly before thee, from right and from the left, in crowds? Does every man of them long to enter the Garden of Bliss? By no means. For We have created them out of the (base matter) they know." (Qur'an, 70:36—39).These verses are very difficult to understand without the concept of pre-destination being accepted, since even after accepting Islam some are said to have no chance of entering the Garden of Bliss, as they are created of some very base matter .

A. These 'ayat do not say that "even after accepting Islam some have no chance of entering the Garden of Bliss, as they are created of some very base matter".

The Qur'an uses the word "the unbelievers" الذين كفروا .It refers to those who had not accepted Islam. Therefore, your interpretation "even after accepting Islam" is quite out of place. And it is not only "some" who have been created of some very base matter. Indeed every human being has been created of that very base matter, i.e. the sperm.

I think the cause of your misunderstanding is the words “they hasten on around you on the right hand and on the left hand, in groups.” Perhaps you think that hastening on around the Prophet shows their love towards him. It is not so. The fact is that the unbelievers rejected the belief in the hereafter. When the blissful life of the hereafter was described to them in detail, they ridiculed it and further mocked at it by pretending to run a race for it.

Q5: WHY DIFFERENCE OF RELIGIONS?

I am asked, "Do you believe in God?" I say, "Yes" Is He everyone's God?" "Yes" "Then why there is a difference between a Muslim and a non-Muslim?" What can I answer?

A. Allah has created everything, including human beings. He has shown the man the true path, and has warned him against going astray. After giving him freedom of will, he does not compel anyone in this world to choose this or that course. That is why some people go astray. Of course, everyone will be rewarded or punished for his belief and action, but it will be on the Day of Judgement.

Q6. CHOICELESS AWARENES!

I went through a book by Krishnamurti. (Its description is enclosed.) He Writes that through self-knowledge one can go beyond self where he can experience the presence of God. The central fact of all Krishnamurti’s teaching, as Aldous Huxley Stresses in his

preface, is that for each individual the central human being problem can be solved in only one way-for and by himself.

"There is, Krishnamurti claims, a transcendent spontaneity of life, a "creative Reality" as he calls it which reveals itself as immanent only when the perceiver's mind is In a sate of "alert passivity", of "choiceless awareness"

What do you say about this claim?

A.I have read the photostet copy of the dust-cover of krishnamurti's book sent by you. I invite your attention to the following statement therein:

"The central fact of all krishnamurti's teaching is that for each individual the central human problem can be solved in only one way-for and by himself…….there is hope in men, not in society, not systems, organized religious system but in you and me.

When you quote the Bhagvad Gita, or the bible, or some Chinese sacred book, surely you are merely repeating, are you not? And what you are repeating is not the truth. It is a lie; for truth cannot be repeated. It is through belief in someone else's symbols, that a man comes to the eternal reality…………"

If Huxley had been sincere in his claims, he should not have written this book at all, because the rule of "each man himself" does not leave room for accepting anybody's advice or guidance and because if someone accepts his advice, he would in is own words, be merely repeating', and "it is a lie, for truth cannot be repeated" Huxley has merely indulged in rhetoric by coining the phrase "choiceless awareness" which has ambiguous meaning, if it has an meaning at all! Such people take advantage of the general disenchantment with the society which is prevalent in the west today, and which is manifested in hippieism and other such movements. To entice and attract them, he condemns all systems, including religion, but, in the same breath, he offers his own system for acceptance to the world at large.

Q7. HOW HUMAN RACE BEGAN?

Adam (a.s) and Hawwa gave birth to two sons. Then how did human race begin in this World?

A. According to the Jewish tradition, Adam (a.s) and Hawwa (Eve) gave birth to twins – a boy and a girl. And a boy of one pregnancy was married to another pregnancy, and so on.

The same story has been repeated by the Sunnis in their books .But according to Shia traditions, god sent a "houri" (nymph of paradise) for Shees (Sheth) (a.s) and a "Jinn" (Genie) woman for another child of Adam(a.s). Then the cousins were married to each other and thus the human race multiplied.

Q8. WERE LUQMAN AND SOME OTHERS IMAM

I would like to know if luqman and khidr and Talut were imams.

A. No, Luqman, according to many traditions was an Ethiopian blessed with an extra-ordinary endowment of wisdom. But he was not a prophet. Some identify him with Asop of the well-known fables. Khidr was a prophet whilst Talut was a king appointed by Allah.

Q9. SONS OF NABI IBRAHIM (A.S)

How many sons did Hadhrat Ibrahim (a.s) have? And whom did he make prophet after him?

A.Nabi Ibrahim had three sons: Isma'il, Ishaq and Midyan. He did not make any one of them a prophet. Prophets are not made by human beings. It is Allah who appoints Prophets and Imams. Hadhrat Isma'il and Hadhrat Ishaq were prophets as designated by Allah. (I advise you to read 'Prophethood' published by this Mission).

Q10.ABOUT NABI MUSA (A.S)

Was Hadrat Musa (a.s.) a real magician? Or did he just have some power given by God?

A. He was not a magician In fact it is a blasphemy to couple the word "magician" with his sacred name. He was given power of miracles by Allah, by which he used to overcome the magicians. I strongly advise you to study first the basic and elementary matters of religion so that you may know the essential beliefs and practices of your religion. You may enrol for our Islamic Correspondence Course, which is available on payment of US $.25.00

Q11.WHO WERE THE PARENTS OF HAZRAT MARYAM? DID SHE EVER MARRY?

Who were the parents of Hadhrat Maryam? Did she ever marry?

A. The name of the father of Hadrat Maryam was 'Imran. Her mother's name is not known According to Islamic traditions, she did not marry anyone.

Q12. DID ISA (a.s) MARRY?

Did Isa (a.s) marry? If yes, then how many children did he have?

A. He did not marry at all.

Q13: A PROPHET "EATEN" BY AN ANIMAL!

Can a prophet be eaten away by an animal? How Nabi YUNUS (a s) was swallowed in a fish's stomach?

A. A prophet cannot be "eaten away" by an animal; and Nabi Yunus was not "eaten away". He was confined into the belly of a fish (or was it a whale?); was alive and was remembering Allah and glorifying His name. So, it was just like an abode for him. And finally, he was delivered from that abode. All these things are clearly mentioned in the Qur'an.

Q14. WAS THE HOLY PROPHET ILLITERATE?

Was our Prophet (s.a. w.) illiterate? That he never learned how to read and write? And was he spiritually illiterate too?

A. Holy Prophet (saw.) acquired his knowledge direct from Allah He was not taught by any human being. But he was the "City of Knowledge" and it is a blasphemy to associate the word "illiterate" to him. You may say that he was not taught by any man

Q15.MARRIAGES OF THE HOLY PROPHET

How many times did Hadrat Muhammad (peace be upon him) marry, and what happened to his wives after his death?

A. Our Holy Prophet married 13 wives in all; 9 ware alive at the time of his death. I do not understand what you mean by saying "what happened to them after his death?" Also, you should write 'peace be upon him and his descendants". It is wrong not to mention his 'Al in Salawat.

Q16: AUTHORITY OF THE HOLY PROPHET AND IMAMS

Could you explain to us the three aspects of the caliphate, i.e. legislative, judicial and executive; and how are the Representatives of Allah split up amongst the prophet and Imams?

A. Holy Prophet of Islam (s.a.w.) combined all the three aspects in his personality. The legislation prescribed by Allah was promulgated by the Holy Prophet (s.a.w); he was the final judicial authority; and the supreme Head of the Islamic Community. . The Imams inherited all these functions from him except that they had no authority to change any law brought by the Holy Prophet (saw.); rather their function was to elaborate and interpret that law. So far as judicial and executive aspects are concerned, there was no difference between the Holy Prophet (saw.) and his 12 successors.

Q17. WHY 'ALI DID NOT FIGHT FOR THE KHILAFAT?

I now understand that you acknowledge Imam 'Ali(a.s) as the first khalifa/imam.To be frank (and I don't care what the others say), I feel that historically, and by many traditions, your claim is justified. Then why the leadership was not given to the man whom the prophet of Allah had nominated? And why 'Ali(a.s) tolerated and waited patiently instead of revolting?

(Asked by a Sunni correspondent)

A. The answer cannot be given in a short letter. If you read the biography of Imam 'Ali (a.s.) you will easily understand why he did not feel like taking any action against his adversaries except to protest openly at every appropriate time. The situation at that time was such that a civil war in Madina would have meant the extinction of Islam in the whole of Arabia.

For example, if your child was abducted by someone who wanted to bring him up as his own son and you were sure that if you took any action against him he would kill the child, would you not wait for a suitable time for the return of the child instead of rushing headlong to that person and thus causing his death? And can anyone say that because the circumstances compelled you to keep quit at that time, you lost the right of the custody of your child and the abductor became its true father?

There is a story in the Old Testament, which says that two women came to the Prophet Sulaiman (a,s,) "And the one woman said, O my Lord I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house And this woman's child died in the night; because she overlaid it. And when I rose in the morning to give my child suck, behold, it was not my son, which I did bear. And the other woman said. Nay; but the living is my son. Thus they spake before the king. Then said the king. The one saith. This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said. Bring me a sword. And they brought

a sword before the king. And the king said, Divide the living child in two and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it: But the other said, her-it be neither mine nor thine, but divide it. Then the king answered and said. Give her the living child, and in no wise slay it; she is the mother thereof." (I Kings Ch, 3. verses 17—27).

(A similar case came up before 'Ali a.s., and he decided in the same way; finally he said "the solution of this case was revealed to Sulaiman (a.s.) and now I have decided it in the same way.") I think this episode sufficiently depicts the stand of 'Ali (a.s.) vis-a-vis his adversaries.

Q 18: ABOUT THOSE WHO WENT AGAINST ALI (A.S.):

We would like to know what the Imams have said about Abu Bakr, 'Umar and the Sahaba who maintained their claim to the caliphate. It is hard for us to reconcile the two assertions that the succesion of 'Ali was clearly, publicly and repeatedly announced; yet Abu Bakr, 'Umar, , 'Ayesha and their supporters, who went against that announcement, were not blameworthy. Could you, please, clarify this for us?

A. You have answered that question yourself. No Shi'a has ever said that those who usurped the caliphate were not blameworthy. In fact, "Tabarra" (keeping aloof) from the enemies of the Prophet and the Imams is one of the basic obligations of Shi'a.

Here is the translation of a part of a lecture of Amirul-Mu'minin 'Ali (a.s.) in which he describes the 3 "caliphs" "By Allah, the son of Abu Qahafa (Abu Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly upto me. (Meaning that he was like a fountain head from which rivers of wisdom flow and nobody could aspire to rise to the heights of 'Ali's knowledge). But I closed eyes to the (usurpation of) caliphate and turned my face away from it. Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations where-in the grown up are feebled and the young grow old and the true believer acts under strain till he meets Allah (on his death). (But after considering over the pros and cones) I arrived at the conclusion that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way but handed over the caliphate to Ibn Khattab after himself. Then he quoted A'isha's verse:-

"My days now are passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir's brother Hayyan".

"It is strange that during life-time he wished to get rid of the caliphate but he straightened its way for the other after his death.No doubt these two shared its (caliphate's) udder strictly among themselves. This one put the caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose he would be thrown. Consequently, by Allah, people got involved in recklessness, wickedness, unsteadiness and deviation. Nevertheless, I remained patient despite length of period and stiffness of trial, till when he went his way (of death) he put the matter (of caliphate) to a body and regarded me to be one of them. But good Heavens! what had I to do with this selection board? (I had nothing common with any of its members). Where was any doubt about me with regard to the first of them that I was now considered kin to these ones. But I remained low when they were low and flew high when they flew high One of them (Talha or Sa'd)

turned against me because of his hatred and the other (Abdul Rahman bin Auf) got inclined the other way due to his in-law relationship and this thing and that thing, till the third man of these people stood up with bloated stomach between his dung and fodder.

With him his cousins also stood up swallowing Allah's wealth like a camel devouring the foliage of spring, till the rope broke down, his (inglorious) action finished him and his gluttony brought him down prostate." (See the 3rd sermon of Nahjul-Balagha).

To understand the historical events alluded to in this sermon, see my booklet "Imamat"

And it is narrated from Imam Musa Al-Kazim (as), in a long hadith, that five persons will receive the most maximum punishment in hell three from the previous Ummats, and two from this Ummat (community). (Vide Bihar-ul-Anwar of 'Allamah Majlisi, (Vol. 3))

Imam Ja'far Sadiq (a.s.) said that there will be seven persons who will suffer extreme punishment: five from the previous Ummats, and "two from this Ummat, one of them more evil than the other; (they will be) in a coffin of glass under a cleavage in the rivers of Fire."

Q 19: COMMENT ON A FORGED HADITH (TRADITION)

Someone told me that a book called "Mishkat" says that our Holy Prophet said: "If there was to be a prophet after me it would have been "Umar-. "

A. This is unquestionably untrue. Ponder on these points-

1. When the Shi'as want to prove any thing against the Sunnis they do not quote Shi'a books or Shi'a traditions They quote references from the Sunni books. Therefore, if any Sunni wished to prove to US any virtue Of 'Umar, he should cite references from the Shi'a books. Is it not stark foolishness to quote a Sunni tradition against the Shi'as? Well, even the Hindus and the Christians could easily prove the 'truth' of their religion vis-a-vis Islam if they were allowed to quote from their own books.
2. Even the Sunnis believe that the Prophets must be Ma'sum (infallible) untainted with kufr (infidelity) throughout their lives i.e. even before being invested with prophethood See, for example, "Mawaqif" of Qadi 'Izzududdin, and "Sham-e-Mawaqif" of Sharif Jurjani. Also refer to "Fiqh-e-Akbar" of Imam Abu Hanifa and its 'Sharh' by Mulla 'Ali Qari.
   Now 'Umar was a "Mushrik" (idol-worshipper) for at least 40 years. How could a has-been idol worshipper be a "potential prophet"?
3. Prophets must be top-most in divine knowledge and embellished with other virtues. 'Umar blundered more than 100 times in his judgments and rulings, so much so that once a woman silenced him in an open gathering and refuted his ruling by quoting an 'aya of the Qur'an upon which he was constrained to
   كل الناس افقه من عمر حتى المخدرات فى الحجال
   (Every person is more knowledgeable in religion than 'Umar even the women who sit in seclusion). Is this the qualification of a potential prophet?
4. In the "Sanad" (chain of tradition of this alleged hadith) there is the name of one Musharrih about whom Ibn Jawzi (a well-known Sunni authority on Hadith and Religion) has said:
   "Ibn Habban has said that the writings/books of Musharrih became topsyturvy; therefore quoting him in proof is invalid" When the Sunni scholars themselves say that one of the narrators of this 'tradition' was unreliable and confusion was worse confounded in his books how do they expect the Shi'as to believe in such a spurious "hadith"?

20: WHY IMAM HUSAIN (A.S.) DID NOT RESORT TO TAQIYAH?

A person is obliged to save his life by means of Taqiyah, if it is in danger. Then, why Imam Husain (a.s) did not do so in Karbala?

A. Taqiyah is based on the principle of opting for the lesser evil. Telling a lie is not as big a sin as destroying a life. Therefore, a lie is preferable to putting one's life in danger.
Now, if safety of one's own life depends on endangering another believer's life then, by the same reasoning, Taqiyah is not allowed. Since one believer must die in either case it is better for you to die rather than cause the death of another believer. And this will not be treated as suicide on your part.
By the same token, if there is a danger that one's Taqiyah may destroy the belief of other believers, then Taqiyah is Haram. It means that if someone is of such a status (e.g. Imam Husain's (a.s.)) that if he resorted to Taqiyah, others would be misled to un-Islamic tenets and beliefs, then the basic principle demands that he must sacrifice his own life to save others from going astray.

Q 21: RE—APPEARANCE OF IMAM MAHDI (A.S.)

One of the brothers asked me about Imam Al-Mahdi (a.s.) I tried to explain from surah Baqarah verses 30 and 38, and also surah Qadr. Will you, please, tell me if there is any verse which says that Imam Al-Mahdi (a.s.) will come before Qiyamah. ?

A. You will not find every thing explicitly written in the Qur'an. Otherwise, there would have been no need of any interpreter of the Qur'an. Allah has ordained that the Qur'an and Ahlul—Bait (a.s) shall always remain together, so that the true meaning of the Qur'an may be known to the Muslims.

So far as the re-appearance of our beloved 12th Imam (a.s.) is concerned, there are some 'Ayat which point to it very clearly. For example, 'Aya No. 33 of Surah At-Taubah, which says:-
"He it is who sent His Apostle with Guidance and the religion of Truth, so that He may prevail it over all religions, though the polytheists may detest it."

This Ayat is repeated in Sura As-Saf (Ayat 9); and also 'Aya 28 of Sura Al-Fath says:-
"He it is who sent His Apostle with the Guidance and the religion of Truth, so that He may prevail it over all religions; and enough is Allah for a witness."

In these 'Ayat a promise has been given to our Holy Prophet! (s.a.w.) that Islam will prevail over all other religions. This victory is of two kinds: First, the triumph of Islam over all other relgions; acceptance of Islamic tenets and ideologies by non-Muslim religions and societies is an established fact. The world is inevitably marching towards Islamic tenets — even if it shies away from acknowledging its debts to Islam. Secondly, the triumph of Islam over all religions in such a way that no other religion remains extant in the world. This part of the promise will be fulfilled after the re-appearance of Imam Mahdi (a.s.).
There are many traditions from our Imams (a.s.) interpreting this 'Aya in this way. Here I am quoting from Tafsir Safi:-
"Qummi said: It was revealed in the matter of Qa'ime-'Al-e-l Muhammad; And (Qummi) said that it is among those 'ayat which I have told that its fulfilment will be delayed from its revelation". "And in Majma'ul-Bayan a tradition is narrated from Imam Muham-I mad Baqir (a.s.) concerning this 'aya that 'this would happen at the time of appearance of Mahdi (a.s.) from the family of Muhammad (s.a.w.a.)',Thus there would remain none but would accept (the truth) of Muhammad (saw.)..............'

"And there is a tradition from Imam Ja'far Sadiq (a.s.) about this 'aya. He said: 'When Qa'im (a.s.) will appear there will be no pagan or unbeliever but that he would detest his appearance" "And it is recorded in Majma'ul-Bayan that the Holy Prophet (saw.) said (mentioning the reappearacne of Imam Mahdi): “There will not remain any house or tent but Allah will bring Islam into it”
Sunni commentators have said that ti promise will be fulfilled when hadrat Isa (a.s) will come again on this earth. Well, it makes no difference , because it is accepted even by them that hadrat Isa (a.s) will come again when hadrat Imam Mahdi will appear So the ‘Aya refrers to he re-appearance of Imam Mahdi(a.s) even according to their own interpretation.

Q22.ABOUT IMAM MAHDI

What is the proof that Imam Mahdi Sahibuzzaman will rise again? Will he rise with hadrat Isa (a.s) or later?

A. He will not rise again, for the simple reason that he is not dead.You cannot use the word “rise again” for a living person.He will re-appear before Hadrat ‘Isa. For more details refer to my work entitled “Muhammad is the last prophet”, and “Day of Judgement”.

Q23.WIVES OF ALI(A.S)

How many times did Hadrat Ali(a.s) marry?

A. He married 8 or 9 wives in all; 4 of them were alive at the time of his martyrdom.

Q24.WAS BIBI SHAHR BANO ALIVE ON ASURA DAY?

Was bibi sharbano (4th Imam’s mother) present in karbala? Others say that She couldn’t have been there,because her son was Imam-e-zaman just after the Martyrdom of Imam Hussain (a.s)

A. She died within ten days of the birth of Imam Zainul-‘Abidin (a.s).This is an historical fact. But the reason alluded to in your question is absurd. Imam Hassan Askari (a.s)’s mother survived him, and was one of the special representative of our 12th Imam (a.s).

Q25. We were able to know from your article in the light that Fatimah Kubra was the daughter of Umm-e-Is-haq (Father: Imam Husain) The marriage of Fatimah Kubra and Hasan Muthana(son of Imam Hassan) was done as per your article. But it is a famous “Riwayat”that Fatima Kubra was married to Janab Qasim s/o Imam Hassan.

We want to know the fact of Islamic History regarding this matter

A. What was written in the Light is an historical fact. The myth of marriage of Hazrat Qasim on Ashura day was started by one Hussain Waez Kashefi a scholar of 9th century of Hijra, more than 800 years after the Karbala events. He wrote in his book of Majlis, "Rawdatush-Shuhada" that the Imam (a.s.) married Qasim with one of his daughters. You will note that he did not write the name of the supposed daughter. Then this myth spread, and every generation added some more details in it, till gradually Zakirs who were ignorant of history attributed this story to Fatimah Kubra, not realizing that she had already been married, and that by mentioning her sacred name in that connection they were insulting her in the worst possible way. May Allah forgive us and them all. Amen

Then came the poets who used the word "the bride of one night" meaning Fatimah Kubra.

If the marriage was performed on Ashura day as written in "Rawdatush-Shuhada," then from where comes the "night"? Some story-tellers built another story on that “foundation” and said that Fatimah Kubra became pregnant and later gave birth to a son who was, called Qasim, the second.

So, you see, how one small invented story grew and grew and grew till now people are surprised when they are told the truth. I should end this letter with the remarks of the famous Muhaddith Shaikh 'Abbas Qummi in the first volume of his famous book "Muntahal-'Amal":-

"It should be known that the story of the marriage of Hadrat Qasim in Karbala and his marrying Fatimah the daughter of Imam Husain is not true because it had not been seen in reliable books. Moreover, Hazrat Imam Hussain (a.s) had two daughters, as has been mentioned in reliable books. One Sakinah, about whom Sheikh Tabrasi said that Imam Hussain had given her in marriage to ‘Abdullah (s/o Imam Hassan (a.s)) and ‘Abdullah was martyred in Karbala before Hazrat Sakina could be sent to his house; Second Fatimah who was the wife of Hassan Muthana who was present in Karbala, as we mentioned in the history of Imam Hassan (a.s)

"And if, relying on unreliable Rewayat, it is said that Imam Husain (a.s.) had another daughter named Fatimah, we have to point out that she was Fatimah Sughra and at that time she was in Madina and, as the story is told, she could not have been given in marriage (in Karbala on 'Ashura day) to Hadrat Qasim bin Hasan (a.s.).

"And the honoured Shaikh (Muhaddith, the expert in matters of Hadith and Riwayat, Thiqatul-Islam) Aqa-e-Hajj Mirza Husain Nuri (May Allah fill his grave with Light) has said in his book, "Lulu wa Marjan": "According to all reliable old books, written on the subjects of Hadith, Geneology of Ahlul-Bait, and biographies, it is impossible to find (that there was in Karbala) an unmarried (but of marriageable age) daughter of Hadrat Seyyid ush-shohada; (if such a daughter could be found) only then such an event could have been possible. This is quite apart from other considerations concerning authenticity or falsity of this story. As regards the stories of Zubaida and Shahr Bano and Qasim the second, in the area of Ray and its neighbourhood, which have become current with the masses, they are such frivolous imaginations that they should be written on the back of Dastan-e-Amir Hamza and other such novels, and there are many proofs of its falsity.

Q 26: PROGENY OF HADHRAT "ABBAS

What happened to the sons of Hadrat 'Abbas (a.s.) after his martyrdom in Karbala?

A. Hadrat 'Abbas's family was perpetuated through his son Ubaidullah.

Q 27: DIFFERENCES IN MECCAN AND MADINITE SURAS

What are the differences between the Suras revealed in Mecca and Madina?

A. There is a marked difference between the Makki and Madani Suras For example:-

1. Makki suras, mostly, describe matters of basic faith-Refutation of paganistic beliefs, evidence of the oneness of Allah, His Attributes, proof of the resurrection on the Day of Judgment, prophethood of the Holy Prophet and that of previous prophets, building good character, removal of rust of evil from hearts of people etc. Etc

   Madani suras deal, mostly, with the code of life, rules of Shari'ah, like prayers, fast, zakah, khumus, etc.

2. Makki 'ayat and suras are mostly short; Madani 'ayat and suras are mostly long. For example the 28th Part is mostly Madani and it has 137 'ayat while Part 29 and 30 (mostly Makki) have 431 and 570 'ayat respectively
3. In Makki suras, whenever the audience has been addressed, the words (O People) or (O children of Adam) have mostly been used ; in Madani suras on such occasions, mostly the words (O ye who believe) have been used.
4. All the Suras in which one is ordered (or recommended) to do Sajdah were revealed at Mecca — thus emphasizing the worship of One and Only Allah

Q 28; HOW MANY 'AYAT IN QUR'AN?

I happened to glance one of your books, viz. "Qur'an and Hadith" I find you have not stated the exact number of 'ayat (verses) of the Qur'an. Based on your extensive research, is there any authentic tradition to confirm the number of 'ayat which the Qur'an contains? Why a number of Ulama could manage to count the letters and vowels in the Qur'an rather than state at first, the complete verses. As testified by Hadith collected by Sunnis, the Qur'an has 6,666 verses I personally counted twice the Holy Qur'an 114 Suras; there are only 6,268 verses excluding 113 Bismillah. So, we could just imagine the big difference. How many Muslims could really admit that our holy Qur'an as we have now is incomplete?

A. Some writers say that there are 6,666 'ayat in the Qur'an. A Sunni tradition mentions 6263 verses (It is not very far from your 6268). But I did not quote these sayings in my book as I had not checked whether any of them were true.

Self, بسم الله الرحمن الرحيم is a part of every Sura (except Sura 9) according to Shi'a Ithna-'ashari Madh-hab. Counting بسم الله الرحمن الرحيم there are 6350 ayat.

Some reciters have treated some 'ayat as being broken into more than one 'aya. For example, in the last Sura (Annas) some reciters treat the 4th 'aya as being 2 'ayat: according to them الوسواس is the 4th and الخناس is the 5th 'aya. Such controversial breaks are marked as ه in the Qur'an. Just to satisfy my curiousity, I also counted such Ayat. They are 107 in all. Even if we add this number to 6350, the total will be 6,457, and not 6,666. It seems that someone in oid days counted the 'ayat carelessly and wrote in his book that the Qur'an contained 6,666 'ayat, and those who came after him just went on copying it without taking the trouble of verifying that statement.

In any case, there has been no deletion whatsoever from the Qur'an. It is the total number given by the writers which is wrong, not the Qur'an sent by Allah.

Q 29: ISLAM AND SCIENCE SUBJECTS

Does Islam teach that the earth rotates on its own axis around the Sun

A. Islam is a religion whose aim is to improve your relationship with your Creator, by enhancing your spiritual qualities and perfecting your character. It is not a science or an arts club. The Qur'an is a guide for life and a code of conduct, not a treatise on physics or astronomy. Therefore, your question is not properly framed.

Of course if Islam or Qur'an had said that the earth was static, then you could have protested why it gave the wrong information. So, you have to keep in mind this basic principle: Qur'an is a book meant primarily for religious, spiritual and ethical uplift of

mankind. If it fulfils this need, you should be thankful to Allah; and try to follow its teachings.

Then, if in passing, it throws some light on any scientific or historical subject, it is just incidental and not its main purpose. Of, course, if it contained any wrong information ,e.g. if it said that Nabi Ibrahim was before Nabi Nuh, such error could be used to prove that it was not the word of Allah. Because it was not accurate.

On the other hand, if this book remains silent on any such subject, no objection can be raised against it.

I hope this explanation will enlighten you on the role of Islam and Qur'an in our life.

Q 30: TAFSIR OF FIRST 4 AY AT OF AN—NAJM

"By the star when it goes down, Erred not your Companion (i.e., Muhammad) nor was he led astray: and he speaks not of (his own) inclination it is naught but a revelation which is revealed" (Sura An-Najm. verses 1—4) Are these verses concerning Prophet Muhammad (s.a.w.) or Hadrat 'Ali (as.)?

A. These 'ayat refer to our Holy Prophet (saw), and the clear proof of his infallibility.

The commentators of Qur'an (Shi'a and Sunni alike) have narrated two traditions concerning these 'ayat. In short they are as follows

- The houses of the emigrants from Mecca were built round the Mosque at Madina with the doors of the houses opening in to the Mosque. When, with the spread of Islam, the numbers believers increased, the Holy Prophet received command to have all the doors, opening into the Mosque closed, save that of 'Ali. When the revelation was announced, the first one who was prepared to carry the divine order was 'Ali, but the Holy Prophet said "O 'Ali the order does not apply to thee, for thou art of me and I am of thee." Some people remarked that the Holy Prophet had in his love for 'Ali lost his sanity and had gone astray. Then the 'ayat were revealed.

Another hadith is as follows: -

- Ibn ' Abbas says that once we offered our 'isha pray with the Holy Prophet who after concluding the prayer turned and said "At dawn a star will descend from heaven whosever’s house it inclines he shall be my heir,my Khalifa and the Imam", (i.e., the Divinely Commissioned: Guide). Every one sat waiting for the star, and 'Abbas, the uncle of the holy prophet, coveted more than anyone, for the star, but the descent of the star from heaven was towards Ali’s house.
  The Holy Prophet told 'Ali "O 'Ali! By the One Who has sent me as His Apostle, I say that thou hast been assigned by god to be my Heir, my Khalifa and Imam." (MS). The hypocrites who did not like it said that the Holy Prophet, in his love for 'Ali had lost his sanity or gone astray. On this occasion verse was revealed.

Q31: SURA 'ASR

I believe that Sura 'Asr is connected with Imam Husain (as). Is it correct?

A. It is not specifically about Imam Husain (as). Of course, he and his companions and family members were perfect example of "those who believe, and do good deeds, and exhort each other to truth and exhort each other to patience".

Q 32: MEANING OF كٓهيٰعٓصٓ

What is the interpretation of "Kaf, Ha, Ya, Ain, Sad"?

A. Such 'ayat are called "Muqatt'at" (Separated letters), because they are recited one by one. Their meaning is known only to Allah, His Prophet and the 12 Imams. If anybody tries to interpret them according to his own notion he commits a great sin. So far as the above-mentioned "Muqaita'at" are concerned, there are two interpretations which have been narrated from our Imams:-

1. Each of the 5 letters stands for a divine attribute.
   "Kaf" — Stands for "kafi" (Charitable Giver or Self-Sufficient);
   "Ha" — stands for "Hadi" (Guide);
   "Ya" — stands for "Yad" (Hand, i.e.; Powerful);
   "'Ain" —stands for "Alim" (the All-Knowing);
   "Sad" — stands for "Sadiq" (The True One).
2. According to another tradition Allah ordered Gabriel to teach Nabi Zakariya the sacred names of the Holy Prophet and his immediate Ahlul-Bait. When Gabriel mentioned the first 4 names (Muhammad, 'Ali, Fatimah, Hasan) Zakariya felt great joy. But with the mention of the name of Husain, he was filled with grief and sorrow. When he asked Gabriel about this strange phenomenon, the latter acquainted him with the heart-rending tragedy of Karbala. According to that Hadith, these 5 letter- symbols were used to convey to Zakariya the sad tidings of Karbala:-

   "Kaf" — stands for "Karbala";
   "Ha" — is for "Halakat" (Anihilation of the Holy Family);
   "Ya" — stands for "Yazid";
   "Ain" — stands for "'A tash" (Thirst) of Imam Husain and his companions;
   "Sad" — denotes their "Sabr" (patience).

Q. 33. PEARL AND CORAL

I am asking about Sura Rahman, verse 19. Does this verse refer to Imam Hasan and Imam Husain (a.s.)?

A: The 'ayat are as follows:-

"He has let loose two seas that they flow together meeting each other; between them is a *barrier so that they encroach not. Which then of the bounties of your Lord will you two belie?*
"Come forth out of the two (seas) pearl and coral. Which then of the bounties of your Lord will you two belie?" (Ar-Rahman, 'Ayat19—23)

According to the tradition of the Holy Prophet “The meeting of the two seas indicates the matrimonial union between Ali and Fatimah, and the "Barzakh", i.e., the barrier between the two seas is the Holy Prophet (so that they do not encroach upon the rights of each other), and the Pearl and Coral which come out of the two seas are Hasan and Husain.”

This tradition has been narrated by Ibn 'Abbas and Anas bin Malik and is quoted in the Sunni Tafsir, Ad-Durrul-Manthur.

Q 34: MEANING OF AN AYA

Surah Baqarah V. 18: "Deaf, dumb and blind, so they will not turn back " The word "La Yarji'un" (will not turn back) confuses me. Does this word mean that once they die they will not be raised from their graves on the day of Qiyamah? If so, then how they will be rewarded for their good and bad deeds?

A. It means 'hence they will return not from their darkness'.

Q35.HOW THE NIGHT PASSES INTO DAY?

Sura 'Al 'Imran, verse 27: "Thou makest the night to pass into the day and………" What is the actual meaning of this verse?

A. It refers to variations in the duration of nights and days in various seasons. It means “Thou causest the night to enter into day (so that the night become longer and the day shorter), and thou causest the day to enter into night (so that the day becomes longer and the night shorter).

Q36. WHY THE ORDER TO KILL THE PAGANS?

The verse 9:5 of the Holy Qur'an reads "So when the sacred months are past then slay the idolaters wherever you find them; and seize them and besiege them and lie in wait for them in every ambush, then if they repent and establish prayer, and give the poor-rate, then leave their way to them............."

In your book “Islam” in the topic of “Jihad” it is said “Islam does not like to exterminate wrong-doers” which looks very much contrary to the above verse.

On the other hand it is emphasized in that book that the Prophet (s.a.w.) himself never started any war unless it was thrust upon him by the enemies. In other words, the Prophet (s.a.w.) being the "spiritual doctor" nothing should have prevented him from deciding (starting) '"surgical operation" (exterminate idolaters) when he saw it essential to save "other parts" (Moslems) of mankind from '"trouble" (idolaters) who would not Repent and establish prayer, and give the poor-rate".

All this appeares to indicate that Islam may legally be spread by the sword. If not, please, Maulana, elaborate for me

A. This order was given specifically in respect of the “Mushrikin” of Mecca, because they repeatedly broke their covenants with the Muslims. The 'ayat 8—10 and 13 amply show their attitude towards agreements and covenants. *“How (can there be any alliance) while they overcome you they regard not in you any tie nor of any covenant ... They pay not regard in the case of a believer, to any tie nor to any covenant.......... What will you not fight the people who violated their oaths ....and they attacked you first...."* It was for this reason that the Prophet was ordered by Allah to repudiate all covenants with them and treat them as open enemies of Islam. Even then, a clause was inserted that *“so long as they stand faithful to you (i.e. - to the covenant) then be you too faithful to them.”* (9:7). It was to safeguard the interest of those who had not broken the agreement. On the other hand it was declared that *“if they violated ... then fight the leaders of infidelity”* (9:12). Also read ayat No. 4 and 6: *“Except those (with whom) you have entered into a pact, from the idolators who thereafter failed you not in aught and have backed not any one against you, you then fulfil their pact unto the end of their term ..." "And if anyone from the idolators ask thee for protection, grant protection to him”.* You should not be perturbed by the words *“if they repent….then leave their way free to them.”* Surely, if anyone accepts islam, he was not to be punished for the crimes which he might have committed when he was an infidel; because after Islam *“they are your brethren in faith”*(9:12).Such saving clauses were necessary to protect the new muslim converts from the misguided zeal of some muslims.

Q 37: AUTHENTIC SHI'A TRANSLATION OF QUR'AN

Even though the Holy Qur'an is in Original form without any change, the commentators have difference of opinion in certain places. Many people have written the translation of the Holy Book with commentaries. Many people here say that AbdullahYusuf Ali's

translation is the best. So I have read it completely. There are still others who say that Muhammad Ali's translation is the best. I couldn't get a copy to read Now I want to know your opinion. I shall be pleased if you can help me by sending a copy of Holy Our'an with Arabic text, English translation and commentaries which depicts Ihe Shi'a views and is more authentic according to your belief. (Asked by a Sunni Muslim from Ceylon),

A. Abdullah Yusuf Ali's comments represent the Sunni point of view. Mohammad Ali's writings represent the views of the Lahori group of the Qadianis.

A Shi'a scholar, Mir Ahmad Ali of Madras, has translated the Holy Qur'an in English which was published (with very detailed commentary) from Karachi. Its first edition is now out of stock. The second revised edition has been printed by M/s. Peermohamed Ebrahim Trust, Karachi.

Q 38: AUTHENTIC SHI'A BOOKS OF AHADITH

Regarding the traditions (Hadith), it is a pity that there are contradictory Ahadith. So, the authenticity of the Ahadith cannot be relied upon. Do you acknowledge and accept as authentic the six books in which the Sunms have confidence and trust? If not, what are your books? Will I be fortunate to have a copy/copies?

A. There are several collections of Ahadith from Shi'a sources the earliest of which is *Al-Kafi*, collected by Thiqatul Islam Abu Ja'far Muhammad bin Ya'qab Al-Kulaini Ar-Razi, who was bom iri 260 A.H. and died in 329 A.H.

His life-span coincided exactly with the period of Ghaibat-e-Sughra (the Lesser Occultation), when our 12th Imam lived in Samarra, but people were not allowed to meet the Imam. His Chief Deputies resided in Baghdad. Abu Jafar Kulaini also lived in Baghdad, and was highly respected by all the Deputies of Imam (a.s.). He had a unique opportunity to sift and analyse the Ahadith And, thus, after 20 years' continuous back-breaking effort, Al-Kafi came into being.

This book alone contains more ahadith than all the six authenti books (Sihah-e-Sitta) of the Sunnis put together.

Some other scholars have also collected the ahadith from othe books; famous among them are:

Abu Ja'far Muhammad bin 'Ali (bin Husain bin Musa bin Babwayh Qummi), popularly known as Shaikh Saduq (died 381 A.H.) wrote *“Man La Yahduruhul Faqih”*.

Abu Ja'far Muhammad bin Hasan bin 'Ali At-Tusi, popularly known as Shaikhut-Taifa and Shaikh Tusi (bom. 385 A.H. died 46e A.H) wrote “*Tahzib-ul-Ahkam”* and *“Al-Istibsar”.*

The later two books opened the way for critical study of Ahadith, and, thus, laid the foundation of Ijtihad.

You may have noticed that all the three authors of these four books were named Muhammad, and had Kunya of “Abu Ja'far”. If a hadith is found in any of the above mentioned books, it does not follow that that hadith is automatically authentic. Likewise if a hadith is found in other collections which are compiled by trustworthy scholars and fulfils all conditions of authenticity, it will be accepted as authentic even if it is not found in any of the above mentioned books.

In the later period collections of Ahadith by the following jurists became very popular:-

“Biharul-Anwar” (in 25 bulky volumes) by 'Allama Majlisi. (Muhammad Baqir bin Muhammad Taqi) (died in 1011 A.H.).

“WAFI” by Mulla Muhsin Faid (Muhammad bin Murtada bin Muhmud) (Died in 1091 A.H.).

“Wasayil-us-shia” written by a 'Allama Muhammad bin Hasan Al-Hurr (Died in 1104 A.H)

You will notice that these three traditionalist also were named Muhammad. They are called "The Later Three Muhammads".

In this century, 'Allama Husain Nuri wrote *“Mustadrakul-Wasel”* in 1319 AH., (died in 1320 A.H.).

Q 39: DIFFERENCE BETWEEN DIRTY AND NAJIS

What is the difference between things which are Najis and those that are dirty?

A. A thing which comes into contact with any of 10 Najasat (pollutions) becomes Najis (polluted) even if it looks otherwise clean. You cannot pray dressed in a Najis cloth; but you may say your prayers even if you have put on dirty cloth provided it is not Najis (polluted). Najasat are as follows:-

1. and 2. Urine and stool of those animals whose meat is Haram and whose blood comes out with a gush (other than birds)
3. and 4. Blood and semen of those animals whose blood comes out with a gush.
5. Dead body of those things whose blood comes out with a gush. (There are some details.)
6. The dog
7. The pig
8. The Kafir
9. The liquor (Liquid intoxicant.)
10. The beer.

Q 40: USE OF TOILET PAPER

Can we use toilet paper instead of water when we go for passing urine?

A. Paper may be used for cleaning stool but not for urine. If you are unable to use water for "Taharat" of urine, then you may use paper to make your body completely dry. Thus, at least, your cloth will not be unclean. Then, when conditions permit you must make your body "Tahir" (cleanse it); otherwise your prayer will not be valid.

Q. 41: CHARACTERISTIC FEATURES OF SEMEN

Someone's penis is tainted with a colourless liquid. Is it "Mani" (semen)? Is Ghusl-e-Janabat wajib in this case?

A. Not every liquid is 'Mani' (semen). For a healthy person there are three characteristics to identify mani;

1. It comes out when he is sexually aroused.
2. It comes out with force and
3. the body becomes a bit fatigued after its ejaculation. Also, the 'Mani' smells like yeast.

If these features are found, then it is "Mani", and Ghusl will be wajib (compulsory).

Q42: MOISTURE SECRETED IN WOMAN

Is Moisture secreted from a woman when she has sexual excitement (without sexual intercourse) najis? If it is najis is there Ghusl-e-Janabat for it?

A. No. It is not Najis, and compulsory bath (Ghusl) is not necessary

Q 43: VAGINAL CHECKING

An expectant woman goes for general checking every month. The midwife inserts her finger inside her sexual passage wearing rubber gloves. Has that woman to perform 'Ghusl' before praying Namaz?

A. No There is no need to perform Ghusl. Of course, if the skin of the body has become Najis because of Najis medicine or by touch of Najis hands or gloves, then she should only make that part Tahir in the usual way.

Q 44: ARE PERFUMES, LOTIONS ETC. TAHIR?

Whether the English and other foreign products of perfume, shaving lotion, hair lotion, spray and similar products containing spirit and alconol are permitted for use? And are they not Najis?

A. All foreign perfumes, shaving lotion, hair lotion/spray and all such products containing spirit/alcohol, are permitted for use, and are not Najis provided you are not aware that the spirit or alcohol contained in it is intoxicating.

Q 45: RULINGS ON INDUSTRIAL ALCOHOL

The late Agha Seyyid Mohsin Al-Hakim had given the ruling that industrial alcohol is Najis. I hear that Agha Seyyid Abul Qasim Al-Khoui has given the ruling that it is Tahir. Is it correct?

A. Yes. Agha Seyyid Mohsin Al-Hakim (r.a.) gave a ruling that industrial alcohol was Najis, even if one did not know that it was made of Najis things. Now, Agha-e-Al-Khoui has been told by many chemists that absolute alcohol (i.e. having less than one percent water) in itself is not intoxicating; it only intoxicates when it is mixed with some other liquids.

Acting on this information, Agha-e-Al-Khoui has said that alcohol in itself is not Najis; but when it is mixed with other liquids and creates intoxication then that liquid is najis.

Q 46: MEDICINES CONTAINING ALCOHOL

There are a lot of substitute drugs containing alcohol. What do you suggest for them?

A. According to the Fatwa of Ayatullah Khoui, "alcohol" itself is not Najis, because it is not in itself an intoxicant. It intoxicates when it is mixed with some other liquids. And it is then that it becomes Najis. Accordingly, a drug which contains alcohol, but does not intoxicate, is not Najis.

Q 47: SKULL OF MAN

Is the skull of a dead man Najis? In Biology Lab we touch man's skull. If it is Najis is it wajib to (i.e. Ghusl-e-Mase-mayyit)?

A. Yes, Ghusl of Mas-e-Mayyit becomes Wajib, if one touches the body or the bone of a dead person after the body has become cold (and, in the case of a Muslim's dead body,

after it has cold and before Ghusl-e-Meyyit has been given). If he/she touches it in the night, Ghusl-e-Masse-Mayyit should be performed before morning prayers (If because of unbearable cold or illness one is unable to perform this Ghusl even with hot water, tayammum should be done in its place).

Q 48: DOG AS A PET

Can we keep dog as a pet? What should one do if the dog smells him?

A. A dog may be kept for herding the sheep or cattle, guarding the house, garden or farm, or to help in hunting lawful animals. But such a dog should not be allowed to wander freely into the house in order that it may not touch clothes or utensils etc.

If a dog smells someone, there is no harm. But if it touches either the person when the cloth or that part of body or his cloth is wet, then will be Najis.

Q 49: PRAYER IN A CLOTH WASHED BY A NON—MUSLIM?

We send our clothes to 'dhobi' for washing because I don’t know how to wash. But the dhobi is Hindu. Now can we pray with those clothes? We don't have any alternative

A. No. You should keep some tahir clothes for prayer. If you put the cloth under running or Kur water and leave it there till water runs through it, then after rinsing it (so that water is squeezed out) it will become Tahir. If you are using still water which is less than a Kur, then you should rinse it twice.

Q 50: OILY SKIN

My face produces a lot of oil. Should I make sure that all that oil is removed before making wudu or Ghusl. ?

A. That liquid is not oil, and there is no need to remove it from the face before Wudu, unless it sets like a film on your skin.

Q 51 PLASTIC SURGERY AND WUDU

Can we do Wudu if we have done plastic surgery on the face or hand?
A. Yes. There is nothing to worry once the grafted part becomes a part of the face or the hand.

Q 52: WUDHU ON NAIL POLISH

Can a woman do Wudu for prayer while wearing nail polish?

A. If someone does Wudu while wearing nail polish, that Wudu will be invalid, as the polish does not allow water to reach the nails.

Q53.BOYS KEEPING LONG HAIR

In U.K., our boys are keeping long hair like girls.Can they pray in that condition?

A. If they keep their hair in such a way that the “Masah” of head is done on the skin of the

front area of the head then it does not affect the validity of prayer.

If a man keeps long hair he is required by Sheria to keep it clean, comb it very often and trim it in such a way that it does not look dirty.

Q 54: HOW TO CALCULATE TIMES OF PRAYERS?

How can we calculate the prayer time in U.K., because here we do not see the sun very often?

A. Sunrise and Sunset may be ascertained from Meteorological Department announcements (which are often published in newspapers). Thus you can know the time of 'Subh' and Maghrib prayers. The time of Subh prayer in your part of the world may start about one hour before sunrise. Maghrib time will start about 9 minutes after the announced sunset.

Zohr. Calculate the exact middle of the sunrise and the sunset, as announced in the newspapers; you may safely start Zohr prayer a few minutes after that calculated time. Asr: This prayer should be offered after Zohr, and 'Isha after Maghrib.

Q 55: HOW TO FIND DIRECTION OF QIBLA?

I am not exactly sure about Qibla in Peterborough, U.K. But we were told by Sunni Muslims that we should take the North as on 26 and then take N.E. as our Qibla, Also, during Ziyarat which way should we turn?

A. Here is a relatively simple method of finding the direction of Qibla. Draw a straight line on the map from your place to Mecca and another straight line from North Pole to your place. Then look at the angle and notice how many degrees it is from North. Then you may turn the some number of degrees from North to face Qibla.

If you find this complicated then you may act as the Sunnis do; because they have been there longer than you and they must have come to that conclusion after having done some calculation.

As for Ziyarat: Every Ziyarat may be recited facing the Qibla.

Alternatively, you may resort to calculations (as described in the case of Qibla) by drawing lines to Karbala and Mashhad.

Q56: QIBLA ON MOON?

Suppose I were to fly to the Moon. Whilst on the Moon or on the way to it, which direction will be my Qibla for prayers?

A. According to "Fatwas" of some Mujtahids, the Qibla of a space-traveller is the Earth. You will face the Earth during your prayer

Q 57: WHY USE OF GOLD IS FORBIDDEN FOR MAN?

Why is gold not allowed for men? And why is gold permitted for women?

A. It is not possible to know definitely the reason as to why a certain rule has been given to us by Allah and/or His Prophet. Once we accept that Allah is our Creator and is a Wise Creator and that the Prophet Muhammad Mustafa (s.a.w.) was His true Prophet, then we must accept that whatever order was given by the Holy Prophet (s.a.w.) must have been

based on some sound reason. At the same time, however, it is not necessary that that reason be known to us.

So, if reason of any rule has been explained by the Holy Prophet (saw.) or Imams, well and good. We must be thankful to them for that explanation. But if it has not been explained, then we must obey them without any 'ifs' 'buts' or 'whys'.

It is for this reason that our shari'ah says that you have all the liberty to argue and discuss concerning matters of 'Usul-e-Deen till you are fully convinced of their truth. But you have no liberty in 'Furu-e-Deen'. You must obey them faithfully, because after accepting the truth of the divine office of the Holy Prophet (s.a.w.) and the Imams (a.s.) there is no ground for you to ignore their orders.

This is the general principle governing your two questions.

Still, so far as these particular questions are concerned, our thoughts may give us the following reason (which may or may not be the actual reason). Islam wants men to be hardy, brave and tough in order that they may boldly enlist for 'Jihad'. It does not like men to be soft and meek because such men cannot stand the rigour of military discipline. And this discipline is a MUST for every male Muslim, because he must always be ready to fight in the way of Allah as soon as our 12th Imam (as.) re-appears.

Q. 58: IS IQAMAH WAJIB?

Is iqamah wajib before prayer?

A. It is Sunnah Mu'akkadah (emphasized Sunnah).

Q 59. PRAYER IN FRONT OF A PHOTOGRAPH

Can one pray Salah facing a wall on which a photo of Ka'bah, or some du'a is displayed.

A. It is Makruh to pray before a photograph or a statue of a thing, except when it is hidden by a curtain or a cover. It is Makruh to pray in a room which has any photograph. Therefore if one prays facing a wall on which a photograph of the Ka'bah is hung, it will be Makruh. — i.e., the thawab of Salah will be less than usual.

Q.60: WHY KA'BAH IS CALLED THE HOUSE OF ALLAH?

Allah is Omnipresent. He doesn't need any house or place to dwell.Then why Ka'bah is called Allah's House?

A. When Allah pleases to show importance and prestige to a person or a thing. He declares it as belonging to Himself; the fact every thing belongs to Him.

For example, every soul belongs to him; but He called the soul of Adam (a.s.) as (My soul); and it showed the importance of that soul. Everyone is a 'slave' of Allah, but He referred to our Holy Prophet (s.a.w.) as (His Slave); and it showed the prophet's high prestige with Allah. Likewise, every place belongs to Him; but He specifically named Ka'bah as (My House) to show its distinction and sanctity.

Q. 61: PROSTRATION BEFORE OTHER THAN ALLAH

If anybody knowingly prostrates before other than Allah, what is his judgement according to the Sheri'ah? Is he a Muslim or Kafir?

A. If he does not know that Sajdah before anything or person, other than Allah, is Haram in the Sheriah of Muhammad Mustafa (saw), then he will have committed only a major sin (Gunah-e-Kabira).If however he knows the law and still does Sajdah before anything or person, then he is a Mushrik (an idolator).

Q. 62: READING QUR'AN WITHOUT UNDERSTANDING

Is it necessary for a Shi'a to continue to recite Qur'an although he does not know what he is reading?

A.It is of great "thawab" to recite Qur'an (even if you do not know its meaning).

For one thing, it will bind you strongly with the religion and the Book of Allah. For another, by regularly reciting it, you will one day feel that you should also know its meaning.

Q 63: SEVEN TAKBIRS

Are there six takbirs before Takbiratul-Ihram?

A. Yes, It is Sunnah Mu'akkadah (emphasized Sunnah) to say seven Takbirs after Niyat, one of which should be "Takbiratul-Ihram" (any one, depending on your intention), and the remaining six, Sunnah.

Q.64: POSITION OF HANDS DURING QIYAM FOR WOMAN

Should ladies put their hands on the chest while praying?

A. Yes. It is Sunnah to put the right hand on the right breast and the left hand on the left breast, when she is in a standing position (Qiyam).

Q 65: "ADIL IMAM NOT EASILY AVAILABLE

Wise, honest and just Imams are not easily available these days. So, Congregational prayers are usually avoided. Could we have a relaxation in these restrictions?

A. No relaxation whatsoever. Being an Adil is a condition not only for the Imam of prayers; every Mu'min must be an Adil If he is not, it shows the weakness of his Iman (Faith).

Q.66: HOW TO ORGANIZE A JAMA'AT WITHOUT A QUALIFIED IMAM?

We are a group of a former American Sunni Muslims who have recently converted to Shi'a Ithna-'asheri faith. What are we to do concerning electing a leader and establishing an organized Ummah, when we are told by Shias that only the 12th Imam, or a Mujtahid, or one with proper written Islamic credentials can lead a community and act as Imam of all congregational prayers? We have read all the Qur'anic verse and sayings of our Holy Prophet commanding us to follow the leadership of Ahlul-Bait (12 Imams) for proper spiritual guidance and success, but none of the Imams (Ahlul-Bait) are here to give us guidance, to lead us, to direct us, because they have all died except Imam Mahdi. And even Imam Mahdi (a.s.) can't give us guidance because we cannot see, hear or bodily feel him since he is in seclusion. Furthermore, we don't have access to the traditions of the 12 Imams so when it is said that the correct interpretation of the Holy Qur'an can be had only through the Ahlul-Bait "one of the 2 weighty things", “The ark of salvation", what meaning or relevant does this saying have to us in the U.S.A.? There are no Mujtahids in this

country. There is no one who has credentials to be Imam in any respect according to the belief of Shias. So, please kindly tell me what the 6 non-Arabic speaking recent converts are supposed to do as an 'ummah' to maintain a muslim Jamaat and establish a mosque under the aforementioned difficulties. Should we just give up the hope of starting an 'ummah' ourselves for religious matter? And, lastly, should we discontinue our congregational prayers even when the Holy Prophet has emphasized the importance of, and greater blessings to be received from, prayers in Jama'at and making regular Jum'ah prayers on Friday?

A. The position of our newly-converted Shi'a brethren in U.S.A. is like that of those Muslims of Mecca who, after the Hijra of our beloved Prophet (saw.) and before the conquest of Mecca, had to suffer the atrocities of the pagans of Mecca and could not get any help from the Prophet (saw.). The community will have to remain steadfast in the way of Allah and pray to him to give them "Tawfeeq" (help) and strength to succeed in this test with full honour.

Organizing the community for social, religious and educational purposes should be started at once and one of you may be elected the leader of the community to keep them together and to help them solve their social and other problems.

So far as the question of an "Imam" of 'Jama'at' prayers is concerned, you must follow the tenets of the Sheri'ah. There is no need for any credential from a Mujtahid. If someone fulfils all the necessary conditions, he is entitled to lead the Prayers. These conditions and qualifications are given below and you will see that they are not so very difficult to fulfil:-

He must be

1. Baligh (adult),
2. Sane
3. Shi'a Ithna-ashari,
4. Legitimately born,
5. Knowing necessary Rulings of Sheri'ah.
6. 'Adil',
7. Man, if those who are praying behind are males,
8. Not praying in sitting position (because of sickness etc.), if those who are praying behind are doing so in standing position.

'Adil means a person who does not commit major sins even unintentionally; and if he, inadvertently, commits a minor sin, he repents at once and does not repeat it. Now, I do not know whether you know Arabic. If you know the language, I will send some relevant books which will help you to understand the necessary Rules and Laws of Sheri'ah, (Prayers, Fast, Zakah, Khumus, Marriage, Divorce, Inheritance etc.). If you do not know the language then I will send you some books in English, but they do not contain minor details.

From the contents of your letter, I have a feeling that you earnestly wish to lead your life according to the commandments of Allah and His Representatives. In this situation, it will not be very difficult for you to abstain from all "Kaba'ir (Major Sins). When you acquire the power (which in Islam is called 'Adalah') then you may lawfully lead your fellow Shi'as in prayers and other religious affairs.

And until that stage is reached, you may make temporary arrangements in this way: All of you should gather at prayer time at an appointed place. One of you may stand slightly forward, and all of you pray together without the Niyyah (intention) of Jama'at prayer.

Everyone will say his own prayer but it will look like a congregational prayer. It will provide a chance to interested persons to deliver religious sermons and lectures, to discuss matters of common welfare and communal interest; and, in short, almost all the benefits of congregational prayer will be achieved. When Allah gives you more success and a sufficient number have accepted our faith, then, perhaps, you may even enlist the services of someone from Iran as your Imam, or send someone from your group to Iran to acquire the necessary knowledge.

Q67: CAN PRAYER BE LED BY TAPERECORDER?

Can Jamaat prayer be led by a tape-recorded Prayer?

A. No, please.

Q 68: MINIMUM NUMBER FOR JUM'A PRAYER

Is it necessary to have certain number of people to conduct Jum'a Prayers? If so, how many people should be there? Here, in certain mosques, they conduct the Zuhr prayer if the attendance for Jum'a prayer is less than 40.

A. According to our Shi'a Shari'ah, there must at least be 5 persons.

Q 69: ARE WOMEN EXEMPTED FROM JUM'A PRAYER?

Why women do not attend the Jum'a prayer? Are they exempted?

A. Yes. They are exempted.

Q 70: WHY PRAY ONE SAL AH SOON AFTER THE OTHER?

The Muslims have to pray five times a day. But it has been conventional in the Shi'a world to pray 3 times a day, i.e., in the morning, afternoon (Zuhr + Asr); and at night (Maghrib & Isha) Why is this so?

A. It is better (and it earns more thawab) to say the five prayers separately; but it is also allowed to pray 'Asr soon after Zuhr and 'Isha soon after Maghrib. The Shi'as generally takes advantage of this permission,

Q71: PRAYER OF A MAN WHO ATE "NAJIS" FOOD

Eating Najis food has a penalty of 40 days prayers, isn't it? For a man who is to live in boarding house where there is a common mess, what will happen? Is it that he will be penalised 3 (least number of meals a day) x 40 penalties (for each food) X2 (No. of years he is supposed to be there) X 365 (No. of days in a year), i.e. 3 x 40 x 365 x 2 days penalty. (One of the traditions says “Go even upto China in search of knowledge”)

A. For your information, this tradition is about the knowledge of religion only. So far as the eating of Najis food is concerned, it has its own penalty. But it does not mean that you should neglect your prayer for so many days. It is one thing to say, "Your prayers will not be rewarded"; and quite another to say, "you did not pray”. Because if you did not pray then you would be liable to punishment for "not praying", which is one of the most serious sins in Islam. On the other hand, if you prayed but your prayers were "not accepted" (i.e. not rewarded) at least you would be immune from the punishment of "not having said your

prayers".

Q72: HOW TO THANK ALLAH?

Please show me some ways of expressing thanks to Allah, that is if there is any particular way of prayer or reading, Du'a for shukr (Thanking Allah)?

A. The easiest way of thanking Allah is to say "Al-Hamdu Lillah". Also; you may do Sajdah of "Shukr" or recite 2 Rak'ah prayer of "Shukr". If Allah has given you something, then the best way of thanking Him is to share it with His servants with open heart i.e. not for making a show but only for the Love of Allah.

Q 73: MEANING OF SOME ARABIC PHRASES

What is the meaning of the following words and phrases which are commonly used by the Muslims?

Phrase	Meaning
Astaghfirullah	I seek Pardon from Allah
Barakallah	May Allah Bless (You)
Fi Sabilillah	In the way of Allah
Tawakkaltu 'Alallah	On Allah I rely
Bismillah	In the Name of Allah
Subhanallah	Glory be to Allah
Li Hubbillah	For the Love of Allah
Insha-Allah	If Allah wills; God willing
Fi Amanillah	In the protection of Allah
Masha-Allah	As Allah wishes
Al-Hamdu Lillah	Praise be to Allah
Inna Lillahi wainna ilayhi Raji'un	To Allah we belong and unto Him do we return
Yarhamukallah	Allah's mercy be on you
La-illaha illallah	There is no God but Allah
'Amantu Billah	I believe in Allah
Wallahi / Billahi / Tallahi	(I swear) by Allah
Ya Allah	O Allah
'Amin	May it be so
Jazakallah	May Allah reward you

Q74: COLOUR OF SHROUD (KAFAN)

If white colour cotton is not available, can we use any other colour in cotton, like cream, or can we use any other material in white.

A. You may use any material (except silk) for Kafan, and it is mustahab (but it is not necessary) that it should be of white colour.

Q75: KAFAN IMPORTED FROM KARBALA

It is said that we should not use Karbala's Kafan, because there is a possibility of its becoming Najis after some days in the grave, and there are so many "Ayats" written on the "Kafan". Is this correct?

A. Yes, you should not use that cloth as Kafan, because of the difficulty mentioned in your question. But you may put that "Kafan" on the chest of "Mayyit" above the usual Kafan.

Q 76: ONE KAFAN AND TWO MAYYITS

I have one person's kafan, and there are two deaths in house, mother's and wife's. Now to whom should I give kafan first, and why?

A. Kafan of a wife is wajib (obligatory) on the husband. Other people's Kafan is wajib from the inheritance left by them. Therefore, in the situation mentioned in the question, that Kafan would be given to the wife. So far as the mother is concerned, if she has left money or a thing sufficient for the Kafan, then the Kafan would be provided from it. Otherwise, the same clothes she had at the time of death should be used as Kafan for her.

Of course, it is an act of highest thawab to give Kafan to a believer. That is doubly emphasized in the case of relatives. Therefore, you should obtain her Kafan even if you have to take loan. Otherwise, other believers should give her Kafan.

Q77: WHY POUR WATER ON GRAVE?

What does it mean to pour water, or to plant flowers or plants, on the graves?

A. To pour water on the grave after burial is Sunnah. According to some Ahadith, it is Sunnah to do so upto 40 days. It has one pragmatic and one spiritual significance. Water strengthens the grave; and also it is a symbol of the Mercy of Allah. Planting flowers or plants has no basis in Shari'ah. It is an innovation which should be avoided.

Q 78: CEMENTED GRAVE

Why do we build graves with cement etc.? Is it not a loss of cement and bricks which we can use for building say, a school?

A. In Islam to build graves in such a way is frowned upon (Makruh). Of course the earth should be filled in the grave firmly. So that there is no danger of incursion from animals etc.; but building it with bricks, cement etc. is disliked.

When a grave begins to cave in it is 'Makruh' to repair it. Nature should be left to take its course. (Of course, if any part of the dead body is still intact, then the grave should be refilled with earth). The graves of the prophets. Imams, martyrs etc. do not come under this rule. They should be repaired.

Q79: IS FATEHA KHWANI AN ISLAMIC CUSTOM?

Is fateha Khani" an Islamic custom? A poor man has to arrange a decent tea for all those who come to console on the sad demise of his relative. Is this fair? Further, can we celebrate the 20th, 30th or 40th of the death anniversary of a person or even of an Imam?

A. Fateha Khwani means reciting Sura-e-Fatiha (and the Holy Qur'an) for the thawab of the deceased. It is not only allowed but also is very highly recommended. And it can be

performed on any day. If someone offers tea etc., to the participants, it is his own generosity. If he does not have money to offer any refreshment it, he should not take loan and should not burden himself in any way.

Q80: BRUSHING THE TEETH IN SAUM

Is it allowed in Saum to brush teeth with any toothpaste, if it does not reach the throat?

A. Yes, it is allowed.

Q 81: SUNNAH FAST AND INVITATION OF A MU'MIN

I have read that if a person is fasting a Sunnah fast and he goes to a Mu'min, and is offered some food, he should break his fast; in this there is greater reward. Now should we break Sunnah Fast

i. if there is Niyaz (feast) in Husainiyah, Imambara or Mehfil?

ii. If we are invited to attend a party by a Mu'min?

(a) if we knew about the Niyaz or Party the previous day? Or

(b) If we learnt about the Niyaz or Party after commencing the fast?

And what will be the reward?

A. The main purpose of this rule is two-fold: First, pleasing a Mu'min brother and making him happy by accepting his invitation without giving any excuse is more important than a Sunnah Fast. Secondly, the Sheri'ah does not like that we should broadcast that we have kept a Sunnah Fast. It has been greatly emphasized that we should try our best to maintain our Sunnah actions a secret. It will protect us from pride and self aggrandizement.

Keeping these basic factors in view, you should be able to answer your questions yourself. There is no difficulty if you did not know of the party beforehand. If you are invited during your fast, you should accept the invitation; and you will still get the thawab of that Sunnah Fast. But if you were already invited before starting your fast and you intended to attend that party then how could you make the Niyyat of Fast (which means fast upto sunset')?

Q. 82: FUTURE OF FASTING

Many years back President Bourghiba of Tunisia made a speech in the holy month of Ramadhan in front of thousands of people. He drank juice in front of them all and said this country could develop only if we discontinued fasting business. What do you think about fasting? Will it last in future?

A. Even one East African leader had this very idea. But our religion, Islam, is an optimistic religion. We believe that the future is ours. Imam Mahdi (a.s.) is awaiting the Command of Allah to reappear and spread true Islam everywhere Therefore, you should not worry about the future of prayer or fasting. You should really worry about the future of those who do not pray or do not fast.

Q83: DOES INJECTION BREAK FAST?

How is it that an injection breaks the fast?

A.An injection does not invalidate the test But any injection which is used in place of food

should be avoided.

Q84: ABOUT ZAKAH

Will you please elaborate how zakah is to be paid and how much? Since I get paid from my job every 2weeks, may I pay this percentage out of each pay-check rather than once a year? Is it a percentage of my net or gross income?

A. I am sending you the August 73 issue of the Light from which you will understand that in Shi'a Sheri'ah currency notes or cheques etc., are not liable to Zakah. Zakah is wajib and is levied on cow, buffalo, camel, goat sheep, wheat, barley, date, grape, gold and silver.

In gold and silver, it is necessary that they should be coins, reach the minimum weight (72 gram gold or 405 gram silver) and remain with you for one year without being changed with other coins. As these conditions are not fulfilled in the case mentioned in your question, you are not liable to pay Zakah.

Anyhow, if you want to help a poor Mu'min or spend money in the way of Allah, you may do so as "Sadaqa" without the Niyyat of Zakah.

Q85: ZAKAH IN AGRICULTURAL PRODUCE

How much should a fanner give as zakah?

A. Zakah on agricultural produce is Wajib on the following items: (1) Grape, (2) Date, (3) Wheat and (4) Barley; and it is Mustahab on paddy.

If the produce is 847 kg, then Zakah is Wajib. if the produce was irrigated by rain or canal, then Zakah is 10% if it was irrigated by well or machines, than its rate is 5% If both methods were used then the rate is 7½ %.

Q86: ZAKAH ON TRADE—GOODS

I have a business into which I invest all my profits. Nothing is saved and kept apart. I pay Khumus regularly. I also give monef to various charities. Please tell me if I have to pay Zakah, and how?

A. Here Zakah is not wajib. But it is Mustahab to give Zakah on trade-goods. There are some conditions for it, important among them are the following:-

1. That the total value of the goods is no less than the value of 405 gram silver or 72 gram gold at any time during the year.
2. That the capital does not decrease during the year.

If these two conditions are fulfilled then it is Sunnah to pay zakah on the whole trade goods at the rate of $^1/_{40}$. It will be due at the expiry of one year from the date the business was started.

Q87: HALAL AND HARAM EARNINGS MIXED

If a person has earned his capital by Halal and Haram means together, can that capital be pure if Khums is paid from it?

A. If Halal and Haram earnings are mixed in such a way that they cannot be separated, and you do not know the real owner of the money which you got by Haram means, and

you do not know whether that Haram money is less than one-fifth of the total or more than one-fifth, then you must take out Khumus from it and the remaining four-fifths will be Halal for you.

Q88: WHAT IS THE MINIMUM AMOUNT OF MAHR?

What is the minimum amount of "Mahr" that is lawful in Islam? Please state the amount of money in U.S. dollars.

A. "Mahr" can be anything which has some value in the eyes of common people. And there is no limit as to the minimum or maximum amount. Any amount agreed upon by the would-be husband and wife is legal — even one dollar is perfectly legal, if it is so agreed upon.

A haram (prohibited in shariah) thing (Like liquor or pork) cannot be given as Mahr.

Q89: CAN A MUSLIM MARRY A NON-MUSLIM?

A) Suppose a Muslim girl marries a non-Muslim, say a Hindu or so, can she still be called a Muslim?

A. If she still believes in the tenets of Islam, she will be called a Muslim, though one is committing a capital sin.

B) Is it a sin if she does so? Why?

A. Yes. It is a capital sin. Marriage of a Muslim girl with a non-Muslim boy is not valid; it is no marriage at all. And every time they sleep together, they will be committing the sin of 'Zina' (fornication). God says in the Qur'an:

“and marry not your women to idolator men until they believe; a believer slave is better than an idolater (free) man even though he may allure you.” (Qur'an 2.221). And He says:-

“The fomicatress and fornicator, you scourge each of them with a hundred stripes, and let not pity for them keep you away from enforcing the sentence of God.”(Qur'an, 24:2)

C) Is going against parents for this reason a sin or only a misbehaviour?

A. Yes. It is another capital sin.

D) Can this thing be possible. Or is it a sin which is unforgivable?

A. So long as one persists in any sin, that sin is unforgivable.

E) What if pure love exists between such two people, should they ignore it and ruin their life?

A. Well, if it is a "pure" love, then why not remain separate and follow the commandments of Allah? 'Pure love' does not demand sexual intercourse. And it is better to "ruin" your life in this world, rather than ruining it in the hereafter.

Q 90: MUSLIM HUSBAND, CHRISTIAN WIFE

What is the proper way to divorce a wife who is a Christian? The marriage was performed according to Christian rites when both husband and wife were Christian. Now the husband has become Muslim but the wife does not want to follow him into the fold of Islam.

(Asked by an American Shi'a)

A. According to Shi'a Shari'ah if a Jew or Christian is married to a wife of the same faith, and the husband becomes a Muslim but the wife does not convert to his religion and

retains her religion, then the marriage continues; there is no need for divorce. Of course, he should bring up the children in Islamic faith and should not leave them to become Jew or Christian. Also, he should make the wife abstain from liquor and pork.

I hope this explanation solves your problem.

Of course, in the opposite case when the wife becomes Muslin and the husband remains Christian or Jew, the wife will separate from the husband at once, and start an 'Iddah of 3 months. If within this period the husband becomes converted to Islam the couple may rejoin and the previous marriage remains valid.If he does not become a Muslim in this period then the wife, at the expiry of these 3 months, may marry another man.

Q91. ON BIRTH CONTROL

According to "fatwa" of our late Mujtahid, Mohsin Al-Hakiim contraception (birth control) is allowed on three conditions, viz. If both partners agree, if it does no harm to eitner, and if it does not affect the child (if it is born). Recently, Rabetat al-Alam al-Islami (Muslim World League), put out a "Fatwa" that birth control is forbidden in Islam. This view is also held by Abul A'la Maududi: the Muslim scholar of Pakistan (see his book 'Birth Control' published by Islamic Publication Ltd. Lahore); also S. V. Meer Ahmed Ali in the translation of the Holy Qur'an states that birth control is forbidden in Islam. I should be grateful if you could please provide me from Ahadith and Qur'an, to support the view that birth control is allowed in Islam.

A. Birth control, as a principle is well-accepted in Islamic jurisprudence since the very beginning. Arabs used to prevent unwanted pregnancies by withdrawing the organ at the time of ejaculation. It is called 'Azl in Arabic, which in medical parlance termed *Citus interruptes* and it is allowed in Islam. There are traditions by at least 10 companions that the Holy Prophet (s.a.w) allowed it or did not object to it. These traditions are in Sunni books. Of course, there are some traditions (also in Sunni books) which show that it was "not liked" by some companions of the Holy Prophet. Also, there is a tradition which shows displeasure of the Holy Prophet (s.a.w). But that tradition has a weak "Rawi" (narrator) in it and as mentioned above there are at least 10 traditions against it.

So far as the Sunnis are concerned, they are not clear on this subject. Some years ago a large body of world Sunni scholars, gathered at Jakarta, decided this question in almost the same way as Agha-e-Hakim had done. And that was considered a verdict based on consensus. Our Sunni brethren some times fail to distinguish between "undesirable" and "unlawful". Also, they some times fail to differentiate between legal and ethical concepts. And that is the root-cause of this controversy in Sunni circles.

Agha-e-Khoui has given his ruling in a more clear term. He has written:-"Mas'ala 1378: The woman may use what prevents pregnancy if there is not much harm in it, even if husband does not agree to it.

"Mas'ala 1379: Abortion (even when it is in the stage of "Nufta only) is forbidden......... "

I think it clarifies your question that you "Know of no contraceptive which does no harm."

Q92: A CHILD BORN OF ARTIFICIAL INSEMINATION

In Bombay they have started a new scheme. If a couple does not produce, and after medical checkup it is found that the fault is with the man, then they insert the sperm in woman by instrument. The couple is not told whose sperm is that. Is the child bom Haram or Halal? Is this type of production allowed? The sperms are inserted only after the he himself consents. It is the husband's wish. He is ready for that.

A. It is Haram; and the child will not be affiliated to the husband of its mother although it will be affiliated to the mother only. Of course, if the semen is that of the husband himself, then it is all right is all right.

Q.93: IS BREAST—FEEDING WAJIB?

Is it wajib for a mother to feed her infant child from breast? If the answer is Yes', then, if the mother gets trouble healthwise etc what should she do? If the answer is 'No', then I came across a book which says that if a mother doesn't feed her child with her breast then on the Day of Judgement the child would refuse to recognise its mother, saying that the mother never fed him from her breast.

A. The mother is not obliged to breast-feed her child. In fact, she may demand remuneration from her husband for breast-feeding his off-spring.

Of course, as now everybody knows, breast-feeding is very beneficial both to the mother and the child. It helps in bringing the uterus to its normal size and acts as a sort of natural birth-control. And the love and sense of protection which is thus generated and transmitted from the mother to the child can never be obtained by any other means. This is quite apart from the fact that the mother's milk is the best food for the child. Even medicated cows' milk can not reach the standard of perfect harmony with the child's body-system.

It is for these reasons that Islam puts great emphasis on breastfeeding. But if the woman is not able for any reason to do so, there is no sin at all. I have not yet come across any hadith saying that a child would refuse to recognise its mother on the Day of Judgement if she did not give it her milk from her breast. Even supposing that there is any hadith to that effect, it would be treated as a mere exhortation and not as a law.

Q.94: HOW CAN A WOMAN GET HER MARRIAGE DISSOLVED?

If a husband refuses to give talaq to his wife, what course is open to the woman, under Islam. And on what grounds can she get her nikah nullified?

A

(a) She can ask the husband to give her Khula' in lieu of some payment (which is usually the amount of the mahr)

(b) If the husband has disappeared without leaving any trace or is neglecting to maintain her, or is cruel then she can refer her case to Mujtahid, who has the authority to give her talaq.

(c) In case of the insanity of the husband (whether it was before marriage or occurring after marriage) she has the right to break off the marriage without any need to refer the case to a Mujtahid

(d) If the husband was impotent from before the marriage then she will refer the case to the Mujtahid. The Mujtahid will give the husband a grace period of one year for treatment. If at the expiry of that time, he still remains impotent, the wife may nullify the marriage herself.

Q 95: ADULTERY OF EYES?

Islam says that 'a person has already committed adultery if he looks at a girl with lustful eyes'. Then what is wrong committing adultery physically?

A. Islam also says: *"nor backbite each other would any of like to eat the flesh of his dead*

brother; ye lothe it". (Qur'an 49:12)

Well, if you have already indulged in backbiting against someone then what is wrong if you eat his flesh after he is dead and buried? And for your information, the full "hadith" is as follows:-

“The Prophet (saw) said: Every organ of a human being has a share in fornication : the fornication of eye is "looking at';and fornication of tongue is 'talk'; and fornication of ears is 'listening' and fornication of hands is 'assault', and fornication of feet is 'going to'; and it is the genital which either confirms all the above or cancels it.”

I think there is no need to explain further the above hadith

Q96: USING HAIR—DYE

I have heard that there is great thawab (reward) in dyeing hair; and that it is beneficial to eyesight and gums there are many hair-dyes in market nowadays, but many of which cause more harm than benefit to the hair and the gums.So, how is that?

A. Using the hair-dye (Khidab) is Sunnah. Its actual benefit is to improve the appearance of man; he looks younger because his hair becomes black. And this benefit is obtained from any dye or colour. Other benefits depend upon the ingredient used in that dye. In old times, henna was mostly used for colouring the hair; also some black dye was used, but it was made of herbs and non-poisonous ingredients. Nowadays, the dyes are made of powerful chemicals, and if it is poisonous then those additional benefits will not necessarily be found in them.

Q 97: LIMIT OF THE BEARD

Is it sufficient to have the beard on the chin only, instead of keeping the full beard from ears to the chin?

A. Yes; it is sufficient.

Q 98: IS INTEREST A COMPENSATION OF INFLATION

It is said that receiving interest is haram. If it is so, in these days of inflation one loses the value of his money as the inflation increases. Then doesn't interest compensate it (though not fully)? Does it seem logical to say that Islam does not approve interest?

A. I am enclosing two past issues of "Light", in which you will find an article "Why Interest Is Forbidden?" If you ask some really knowledgeable economist, he will tell you that it is the banking system which is to be blamed to a great extent for the recurring cycles of depression and inflation. So, what you consider as the' remedy is actually the disease.

Q. 99: INTEREST AND NON—MUSLIMS

Is interest allowed from a non-Muslim institution?

A. There are two categories of 'Kafirs': Dhimmi and Harbi. Dhimmi means those Jews and Christians who are under the protection of an Islamic state. All others are called Harbi.

According to Agha-e-Khui, a Muslim cannot take interest from a Dhimmi kafir; and it is Ahwat-e-Wujubi not to take it even from a Harbi. But in both cases, if there has been an agreement that the kafir will give the interest, then the amount may be accepted not as interest but with other intentions: in the case of Dhimmi, because he has made himself

liable to it and is giving it with his own free will; and in the case of Harbi,because his property is not under the protection of Islam.

Q.100: BORROWING FROM BANK

Most people who have accepted Islam in America are Afro-Americans. I myself am one. The majority of us are marginal people, i.e., we are employees who live from pay-cheque to pay-cheque, earning barely enough to care for our needs. We are mechanics, firemen, window-glazers, and other such professions. We would like to advance ourselves to make a better income. We also know that money to be made is in business and in such professions as medicine, law and engineering. But all these occupations require capital, either to buy goods to sell or to acquire the necessary training. what do we do in a situation like this? Can we borrow the money from some banks, when we know that they would demand and take interest on that loan?

A. The money given by the Muslim banks comes under the item “Mal Majhul-ulMalik”— a thing whose exact owner is not known. In Shi'a Shari’ at, such things belong to the Imam. And in these days when our Imam is in occultation, the Mujtahid has authority about them.

The Mujtahids have allowed the Shi'a Ithna-'asharis to take possession of such money from the banks — with the intention that one is rescuing the money of Imam (as.) from such banks. If you take money with this intention it will be Halal (lawful) to you. So far as the banks belonging to non-Muslims are concerned (whether private or of the Govt.) there is no obstacle in receiving money from them without need of permission of the Mujtahid. You may take it with the intention of Istunqadh (rescuing the money) but not with the intention of borrowing.

But the banks whether Muslim or non-Muslim, will demand the money back together with interest, and they have legal protection for its recovery. You should pay them what they demand if and when you have no alternative.

Q .101: UNFORGIVABLE SIN

Is there any sin which God never forgives? If so, what is it?

A. Yes, first that of ascribing any partner or colleague to Allah. Allah says:-

“Verily Allah forgives not that anything be associated with Him.” (Qur'an 4:48)

Also, He will never forgive a sin, however small or minor, when the sinner does not leave that sin and goes on committing it. Allah says:-

“And repentance is not profitable for those who do evil until death comes to one of them, then he says 'Now surely I repent.” (Qur'an, 4:18)

Q102: DESIRABILITY OF AN 'ARABIC MUSLIM NAME

Is it necessary and/or desirable to take on and use an Arabic Muslim name?

A.The Holy Prophet (s.a.w.) used to change the names of newly-converted Muslims if their previous names were not good. He guided the Muslims thus: "Select good names for yourself, because you will be called by those names on the Day of Resurrection — Get up O So and so son of so and so."

And in other traditions it is explained that good names are those of prophets and Imams and those names which indicate that one is a servant of Allah. For example, 'Abdullah

(Slave of Allah.).

This much about desirability of changing the previous names. Coming to the practical side, many names used by the Europe and Americans are not good at all. People use those names without knowing their meaning. Take, for example, your own previous name "Everett". Look for its meaning in a dictionary of names and you will find that it means 'strong as a wild boar'. Such a name will not be liked in a Muslim society.

Q.103: READING NOVELS

What does our Sheriat say concerning reading of novels?.They may be either fictitious or true. But 90% of today's novels have vulgar language or wicked paragraphs. This goes especially with the fictitious novels What does our Sheriah say on reading these books?

A. Reading story-books (novels included) is allowed, if it teaches some moral lessons. But if it excites sexual or unethical feelings, then it is not allowed.

Q .104: REFERENCES OF A QADIANI BELIEF

In "Muhammad (s.a.w.) The Last Prophet" you have Quoted Dr. Iqbal who says that Mirza Ghulam Ahmad Qadiani had claimed that the spirituality of the Holy Prophet of Islam must be regarded as imperfect if it is not creative of another Prophet.

I would like you to give me the reference of the book which Mirza Qadiani has written this claim

A. It is the confirmed belief of all the Qadianis. Not only Mirza Ghulam Ahmad Qadiani but even his successors have repeatedly asserted this claim. First, read the following account given by Mirza Ghulam Ahmad Qadiani:-

"(It is the meaning خاتم النبين of that only) that prophethood will carry on which will have his (Muhammad's) stamp on it. If we think that the door of prophethood is completely closed, then, God forbid, it means that the bounty (of Allah) has been cut off; and it is but a curse; and it is degrading the Prophet. It means that when Allah told his Ummat (you are best Ummat) it was a lie. God forbid, if we interpret it that in future the door of prophethood is closed in every way, then this Ummat would be the worst Ummat, instead of being the best Ummat. It would mean that, God forbid, the Holy Prophet's (Muhammad's) spiritual power was nothing, and that he was below Hadrat Musa in his grade, because after him (Musa), hundreds of prophets came in his Ummat. But God so hates his (Muhammad's) Ummat that He talked with not a single person." (Wordings of Mirza Ghulam Ahmad Qadiani, in reply to a question published in Akhbar Al-Hakam, Qadian, 17/4/1903; as copied in the booklet "Khatm-e-Nubuwwat" (p.6) by Fakhuruddin Multani Qadiani).

Again he writes: -

How vain and wrong is this belief that after the Prophet of Islam (s.a.w.) the door of divine revelation was closed for ever; and there is no hope of revelation in future up to Qiyamat. ....I swear by God that nobody, in this time, would be hating such religion more than me. I name such religion the religion of Shaitan' not the religion of Rahman'!!. (Zamima of Barahin-e-Ahmadiya, Volume 5, p. 183, by Mirza Ghulam Ahmad Qadiani).

Again commenting on the belief of the Muslims that the prophet of Islam is the last prophet, he says: “In this situation not only that the Ummat of Muhammad would remain incomplete and imperfect, but also there would be another defect that the power of bounty of the prophet of Islam would be marred and his spiritual power would be imperfect (defective)”. (Al-Wasiyyat, p. 9, by Mirza Ghulam Ahmad Qadiani).

Their 2nd Khalifa writes about the Muslims' belief of "Khatm-e-Nubuwwat":- "It means that his (i.e., Muhammad's) bounty is defective and his teaching weak, so that by following it man cannot attain the maximum of highest rewards...........The belief that no prophet would be sent after the Prophet of Islam (s.a.w.) means that the Prophet of Islam (s.a.w.) prevented the world from a blessing of prophethood; and that after his coming, Allah closed this reward. Now tell me, does this belief prove that the Prophet of Islam (s.a.w.) was رحمةللعالمين (Mercy for all the worlds) or opposite to it (God forbid)? If this belief is accepted then it means that he (i.e. Muhammad (s.a.w.) came (God forbid) like a punishment for the world. And the man who thinks like it is accursed. (Haqiqatun-Nubbuwat, p. 186, by Mirza Mahmud Ahmad, son and 2nd Khalifa of Mirza Ghulam Ahmad Qadiani).

There are other similar references but I think this much will be enough for the present.

Q.105: WHY DO MUSLIMS OBSERVE FRIDAY AS A REST DAY?

Why do we Muslims keep Friday as a Rest Day and not Saturday or Sunday?
It has come to my notice that Muslims do not keep Friday as a strict rest-Day despite Sura 62:9, only a verse which stipulates that Friday not in original Arabic, but D'jumah which literally means the Day of Congregation. So it appears that Prophet Muhammad did not introduce a new day (other than Saturday); but probably his followers brought the change; so this text only mentioned that Prayers should be done on the sixth day (thus Friday). Moreover, Surah 62:10 (Al-Jum'ah) admonishes we (Muslims) to work hard on six days. (It is understandable in all and all that the 1st day of the week is Sunday.)
Surah 7:54 wants us to rest on the seventh day.
Above all. Surah 16:124 and 4:154 (An-Nisa) supports Sabbath i.e. Saturday as a rest day for the Muslims
Surah 39:68 confirms that Jesus will come to raise the dead and Prophet Muhammad will confess to him.
I also find that Islam, unlike Christianity, does not guarantee automatic salvation.

A. The questions in your letter are based on some assumptions which have no connection with Islam; and you have drawn such conclusions from the ayats of the Holy Qur'an which give the impression that you have not studied those ayats. Before going in details, it will save much time if I give here the facts about Friday prayer and sura Juma.

1. Jum'ah prayer was established in the first week of the arrival of the Holy Prophet at Madina. Sura Jum'ah was revealed not to establish that prayer but to tell the people to stop trading on hearing the Adhan of Jum'ah prayer and hurryingly go to participate in it; and, when the prayer is finished, to continue their affairs, but remembering God in every condition and every time.

2. There is no such thing as "Rest Day" or "Sabbath Day" in Islam. The idea behind the Muslim "Day of Assembly" is diametrically different from that behind the Jewish Sabbath (Saturday) or Christian Sunday.
   I will give the details afterwards; but here I should mention the main differences:-
   (a) The Jewish Sabbath is primarily a commemoration of God's ending his work and resting on the seventh day.
   But the Mualims are taught that God needs no rest, nor does he feel fatigue (Qur'an, 2:255 and 50:38).
   (b) The Jewish command forbids work on that day, but says nothing about worship or prayer. (Exodus, 20:10).
   Muslims are not forbidden to work on Fridays; and our ordinance lays chief stress on remembrance of God.
   (c) Jewish formalism went so far as to kill the spirit of the Sabbath and called forth

the protest from Jesus, "the Sabbath was made for man, and not man for the Sabbath." (Mark, 2:27)

Christian church has inherited the same spirit, except in so far as it has been secularized.

But our teachings are: When the time for Jum'ah prayer comes, close your business and answer the summons earnestly, meet loyally, pray and learn by social contact and religious sermon; when the meeting is over, scatter and go about business.

(d) Christians' Sabbath, i.e. Sunday was not ordained by God. The Christians changed from Saturday to Sunday to appease pagan tendencies, as I will explain later.

Jum'ah is not a concession to any group or tendency, it was established, first and last, to assemble, pray and seek the grace of Allah; remembering Him at all times.

3. The Sura of Jum'ah rendered a death blow to claims on which Jewish pride was based:
   (a) They claimed to be the children or chosen people of God. God told them to desire death if they were sincere in their belief; and then declared that "never will they desire for it" because of their bad deeds, for which they are afraid to receive punishment from God.
   (b) They claimed to be the possessors of Torah (Law). But as they did not act upon it they have been compared to a donkey holding a load of books on its back.
   (c) They said they had a day of sabbath (Saturday) for them. God showed that the days in themselves have no significance. If God could ordain Saturday a sacred day for a nation, He easily could and did change it to Jum'ah for the whole mankind

4. The sanctity of Friday for the Muslims was estabilished long before the Sura of Jum'ah was revealed. The Holy Prophet in innumerable traditions declared that Friday was the weekly “id” as "Idul-Fitr" and "Idul-Adha" were annual "Ids’’. Friday is foremost of the days of the week just as Mecca is superior to all regions of the world and Ramadhan is superior to all the months of the year.The names given to Friday by the Holy Prophet are: "Day of Grace," "Day of Blessings," "Day of Mercy" "Day of Acceptance of Prayers," "Day of "Id", "Day of Piety," "Day of Honour," "Day of Abundance."

I think this much will be enough to remove your misunderstandings. But it is necessary to point out where you have erred in your letter and to give some details of the points mentioned above.

5. I have already mentioned that there is no such thing as "Rest Day" in Islam as it is understood by the Jews. The Jews believe that God created the universe in six days and rested on the seventh day:
   "And on seventh day God ended his work which he had made and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it because on it he had rested from all his work which he created and made." (Genesis, 2:2,3).
   This belief is absolutely wrong, because, first of all, the "six-day-creation" theory is now discarded even by the Jews and the Christians themselves, as it has been proved to be wrong by all branches of science.

6. Apart from that, there is no sense at all in saying that God did rest. The need of rest presupposes tiredness and fatigue. And tiredness and fatigue presupposes a body.

There can be no fatigue without a body. But God is not a body. How could He feel fatigue? By the way, I am sending you a booklet "God Of Islam" which I request you to study carefully. I am sure that its study will remove many of your misunderstandings. The Holy Qur'an clearly refutes this belief in Sura 50, ayat 38:-
"And we created the skies and earth in six periods (or stages) and touched us not any fatigue."

7. Also the Jews think that God did no work on the seventh day. But the Qur'an says: *"Every day He is in a (new) splendorous manifestation."* (Sura 55, Ayat 29). Think for a moment. If the universe can go on working without God's guidance for one day, then why can't it go on working without God for seven days? What is the need of believing in a god at all?
And if the Sun, the Moon, the Stars, the Earth and the whole Universe can go on functioning for billions of years without any rest, is it not ridiculous to believe that their Creator became tired and felt the need of rest after six days work?

8. There are seven ayats in the Holy Qur'an in which skies and earth and what is between them have been declared to be created in six periods or stages. The word used in them is "Ayyam". Ayyam in Arabic means 'days' and 'periods' Now how to know what the Qur'an says on this subject? The Holy Prophet had said: "I am leaving behind two precious things, the Book of God and My family members who are my descendants; and so long as you will hold fast unto them you will not go astray; and they will not separate from each other till they reach to me on the Haud (of Kauthar) in Qiyamah." Thus the Holy Prophet declared that the true meaning of the Holy Qur'an could be ascertained from the family members of the Prophet only.
Imam Muhammad Baqir, the grand-son of Imam Husain bin 'Ali (the grand-son of the Holy Prophet) said that "Ayyam" means 'periods', not days. This interpretation is found in all the books of Tafsir written by those who follow the true successors of the Holy Prophet in matters of religion.

9. Unfortunately, the majority of the Muslims ignored this directive. They begged at every door for the meaning of Qur'an, except the door of the family-members of the Prophet. As a result many baseless ideas became the integral part of the Sunni belief. One of their spiritual guides was Ka'b-ul-Ahbar, a former Jew who was converted to Islam who used to interpret every 'ayat of the Qur'an from the background of his previous learning. Thus he imported every Jewish trash into Islam. It was his teaching, based upon Jewish legend (found in Old Testament) which led the Sunnis to believe that the Hamites, i.e. black people are a cursed nation (See Genesis 9:25) and that they are doomed to perpetual servitude of other nations. It is because of this myth that the white minority of Southern Africa claims divine right to keep the Africans in a condition which is far worse than the old days' slavery. And it is because of such writings of scriptures that the Dutch Reformed Church openly supports the policy of apartheid, much to the embarrasment of other churches which (not because of any religious conviction, but purely on political ground)mean to appease black Africans by condemning apartheid.

10. Anyhow, it was that same Ka'b-ul-Ahbar who taught the Sunnis that "Ayyam" in those ayats meant 'days'; and that the universe was created in six days. Such baseless theories have become the integral part of the Sunni faith, because they have been taught the garbled Tafsir of the Qur'ani. But neither Islam, nor the Qur'an is responsible for such worthless stuff which was imported from sources alien to

Islam.

11. Now I must point out some of your mistakes. I wonder whether you have really read correctly the verses of the Qur'an which you have quoted in your letter. You have drawn such conclusions from those ayats which can never be thought of even in a dream. For example:-
    Where does the ayat 10 of Sura Jum'ah admonishes the Muslims 'to work hard on six days? The ayat simply says that at the call of Jum'ah prayer the Muslims must leave off all trading activities and after the prayer they are to disperse and seek the grace of God, remembering Him always and everwhere. Where is the question of working 'six days' or the 'rest' on 'seventh day? This ayat says, if anything, that the Muslims have to work hard for seven days except for about one hour for Jum'ah prayer. Likewise, you say that Sura 7 ayat 54 wants us to rest on the seventh day.' I am amazed to hear it; because this ayat tells no one (not even the Jews) to rest on any day. It simply says that 'God created skies and earth in six "periods." There is nothing to link it with a 'rest day.'

12. Then you go on saying that "Sura 4:154 support that Saturday was a rest day for the Muslims." Here also you are in gross error.
    Ayat 154 of Sura 4 is a continuous narration of the transgression of the Jews. It says, inter alia, "And we lifted up the mountains over them ... and said we unto them exceed not (our limits) in the sabbath day; ..." It enumerates the rebellious nature of the Jews that whatever they were told they violated it. It does not mean that Saturday was to be a day of Rest for the Muslims! All it says is that Saturday was sacred for the Jews and they violated its sanctity.

13. Also you quote Sura 16 ayat 124 as the proof that Muslims were to rest on Saturday. But ayat 123 -124 of Sura 16 clearly say that whatever sanctity was given to the Saturday was only for the Jews and it had no permanent value.
    Prophet Musa was sent at least 1300 years after Prophet Ibrahim. As Bani Israel were very, hard-hearted, God ordained them a shari'ah which was very tough. The ordination of Sabbath was one of those rules. It was a part of the shari'ah of Prophet Musa and it was not for the whole mankind for all the time. When the Holy Prophet of Islam was sent by God he claimed that he was reviving the fundamental religion brought before by the Prophet Ibrahim, free from all additions which had outlived their usefulness. The Jews asked why didn't he obsrve the Sabbath. It was in reply to this objection that the ayat 123 and 124 and connected ayats were revealed. It says:
    "So we revealed unto thee (O Apostle Muhammad) that thou followeth the (pure) religion of Ibrahim, the upright one, and he was not of the polytheists.
    "Verily the Sabbath was ordained only for those who differed about it, and verily thy Lord will judge between them......"
    This ayat shows that
    (a) Sabbath was not in the days of Ibrahim;
    (b) it was not for the whoie mankind,
    (c) it was ordained as punishment to the Jews who were always quarrelling and
    (d) even the believers in the Sabbath differ among themselves — some keep it on Saturdays, others have switched to Sundays, while a group among the latter still clings to Saturdays.

14. When St. Paul turned Christianity into Paulinity, and 300 years after Christ, Emperor Constantine (fomerly a follower of Mithraism) was converted to this Paulinity

(erronously called Christianity), the Christian priests changed almost all tenets of Christianity to suit the new converts. Mithraism held Sunday as a sacred day because it was the day of Sun (Sunday) which was worshipped in Mithraism. Therefore Christians changed Sabbath from Saturday to Sunday. Also it should be said that Prophet 'Isa is known to have been born in summer (perhaps April), but as the followers of Mithraism held festival of Sun on 25th December, the Christians invented the myth that Christmas was the birthday of Christ.

15. Now, I think you can easily understand that we Muslims do not keep any day as a rest day, be it Friday or Sunday or Saturday. And also you will know why the Muslims do not keep Friday as a strict day of rest.

16. Prayer is to be performed on Fridays. It does not matter whether it is the sixth day or the seventh day or the first day.

17. D' Jumat is not English rendering of جمعه . it is written so in continental languages like Italian and French. Perhaps you have seen it written like this in the writings of Christian missionaries of non-English origin.

18. Ayat 68 of Surah 39 has nothing to do with Jesus Christ.
From where have you imported the idea of "Jesus coming and raising dead" in this ayat. As a matter of fact there is no mention of Jesus in that whole Sura.

19. You are absolutely wrong in thinking that the Holy Prophet was to confess. All Prophets were sinless (Ma'sum), free from all errors, mistakes and faults. (For details see our book "Prophethood”).

20. Christianity teaches that Jesus was crucified to atone the sins of those who believe him to be the son of god; and if anybody believes in this myth, he ensures his salvation automatically.
That belief ingrained in Christians'minds has left the Christians free to do whatever they like in this world. They may drop Atom bombs on Hiroshima and Nagasaki, they may bum and massacre innocent women and children to bring civilization to Vietnam; they may keep "uncivilized" Africans and Asians in virtual servitude, they may legalise homosexualty, they may perform marriages between two males in a church, their woman may go naked in pleasure-shops, they may swap wives; they may do any thing they like because they have ensured their salvation by believe Jesus Christ.
If by automatic salvation you mean something like this,then, I am sorry,we have no such thing to offer.

The Qur'an repeatedly emphasizes on True Belief ('Iman) and good Deeds ('Amal-e-saleh) for salvation. Also, the Holy Prophet has said: There is no intercessor more successful then Tawbah (Repentance.)"
There is, also Mercy of God, and intercession of Holy Prophet and the Imams on behalf of the sinners, but this also is not "automatic."

APPENDIX

The question No. 105 was asked by a Muslim of Bukoba in 1970. An abridged version of his question and our reply was published in the "Light" December 1970, under the heading, "Is Friday A Rest Day?"

One Mr. D. Wheeler, of Fort Portal, Uganda, wrote us a letter, objecting to that reply. As I was proceeding to Hajj, I acknowledged the letter and sent him some booklets referring him to the chapters which dealt with the topics of "creation of the skies and the earth in six stages" and "abrogation of the laws of previous prophets". After coming back from Hajj, I sent him a detailed reply.

After one and half year, he wrote a letter introducing two organisations to me.When I went to India in 1974, I was told by a student of the Aligarh Muslim University that Mr. Ben D. Wheeler was circulating his letter which he had written to me. But my reply to him was conveniently not mentioned.

It was felt necessary to publish the said correspondence so as not to give him a chance of spreading "misinformation". But as mentioned in the preface. Volume 3 having become somewhat bulky it is included in this 4th volume.

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Dear Sir,

One of your subscribers handed me a copy of your December issue yesterday. I had read several issues before and profited by them. However this issue has raised some real questions in my mind as to your scholarship as well as your open-mindedness toward other religions. It would appear you do not follow the Koran in its commands even.

I refer to Surah 2:136 where we are commanded to "believe in Allah and that which hath been sent down unto us and that which was sent down unto Ibrahim and Ismail and Isha and Ya'qub and the tribes, and that which was vouchsafed unto Musa and Isa, and that which was vouchsafed unto the prophets from their Lord; we differentiate not between any of them, and unto Him are submissive." If this means anything, it does mean we must believe the writings of Musa (Moses) as recorded in the Bible. This all good Moslems must do. You know the threatenings on those who refuse to believe.

Beginning on page 20 of your paper referred to above there is a question raised over the question of Friday being a Rest day. When you reply that "There is no such thing as "Rest Day" or "Sabbath Day" in Islam" you put yourself in conflict with the word of God which commands us to "rest" one day in several. The lesson implied in this is to teach us to rest from our works to obtain salvation and to trust completely in the mercy of Allah.

You refer to the seventh-day Sabbath as "The Jewish Sabbath". May i ask where you find such a statement in the Koran or Bible? Again why did God create the world in six days and then give man the Sabbath 2,500 years before the Jews ever came into existence, if it was "Jewish"?

Again you say the so-called Jewish command forbids work but says nothing about worship. May I ask what it means to "Remember the Sabbath day to keep it holy", is not the word "holy" inseparably connected with the word "worship"? The first Commandment of the Ten commands us to worship God by forbiding false gods, likewise the second forbids false worship. Then the positive side of these holy commandments tells us to worship God by the method He has chosen in the fourth Command. Exodus 20:3—11.

I agree with you fully under (c) when you say Jewish formalism killed the spirit of the Sabbath. And I agree more fully when you quote Mark 2:27 that the Sabbath was made for man (not the Jew-note how Isa said it), and this word "man" includes all mankind. We need the Sabbath today. You are so right also under (d) that the Sabbath was changed by man-until many "differ" on it today not knowing whether Friday, Saturday or Sunday is the true Sabbath of God.

God is a merciful God. He will accept our worship on any day we come. Suppose I want to go to worship on my birthday He will accept it. But the question is: "WHAT HAS HE REQUIRED or COMMANDED?". If he laid down the fiat in the beginning that the 7th day was to be Sacred in honor of his creating the world (this sign distinguishes the true God from false gods — see Jeremiah 10:10—12), then whenever or if ever this was changed there should be a chapter and verse either in the Bible or Koran to show it. So far there has come none to my notice. Even your own paper admits that Surah 62:9 does not refer to Friday but only D'jumat which litereally means — the Day of "Congregation". I saw an old calendar used in the time of the Prophet Muhammed which referred to Saturday as D'jumat. You refer to "innumerous traditions" but quote none. Where is the source-not in

the quran or Bible.

Under (5) you single out the Jews as being deceived and “absolutely wrong" as to the fact that God created the world in six days. Here you show your unbelief in the command of Muhammad to believe what God had vouchsafed to Musa. Genesis 2:2,3 is still true. There is a significant body of learned scientists in America who all belong to an association, the primary tenet of their belief is that God created the world as Musa said---in 6 days. The Creation theory is not totally discarded. Thinking people reject the theory of evolution which you seem to passively approve. This latter theory is atheistic.

Under (9) you state that Musa lived 1300 years after Ibrahim. By what history of antiquity did you arrive at that figure? If the flood of Noah was about 2350 B.C. and Ibrahim lived ten generations after the flood, or about 1900 B.C. then Musa lived about 1500 B.C. Archaeology proves all these dates correct.

Your allegation that Ibrahim did not observe the Sabbath does not hold up. The faith of Ibrahim led him to keep the Law (Genesis 26:5) and this includes the Sabbath. You imply that the Sabbath came into being only when Musa went up into the Mount to obtain the copies written by the finger of God in stone. But you ignore Genesis 2:2,3 where it first came into being. Again in Genesis 8:10,12 where Noah recognized the weekly cycle which Creation gives the only plausible explanation for the origin of the week.The sabbath and the week are inseparable. Again in Exodus 16:4—30 when the Manna was given God tested the people to see if they would keep the Sabbath. This was all BEFORE they reached the Mount when the law was written down. This writing, by the way, was only to help the Israelites who had been in slavery and had forgotten the principles of the Law while in Egypt.

You refer to Sura 16:123,124 as applying unto the Jews. Strictly speaking the term Jew refers to the descendants of Judah and was used first in 2 Kings 16:6 about the seventh century B.C. A far better exigesis would apply the 'differing' over the Sabbath to the time when apostate Christians began to change the Sabbath from Saturday to Sunday. This is what really stared the differing and this was about 200 AD. Later on another differing came in.

When you claim that there was no Sabbath in the days of Ibrahim it shows a gross ignorance and lack of scholarship. We also have shown your next claim (that it was not for the whole mankind) false; for Isa said it was for "MAN" not just the Jew. Again in Exodus 31:12 Jehovah said the Sabbath was to be a sign between HIM and his people "FOREVER". This still stands.

To say that the Sabbath was ordained as a punishment for the Jews when as yet there were no Jews in existence does not hold water.

You are right in your closing paragraphs stating that Constantine and the Romish priests brought paganism into the Church and hence Sunday and Christmas. Both of these are false customs and have not a shred of evidence to support them from the Scriptures. But we have a right to ask also if there is any support for recognizing Friday from the Koran. You say it is not a rest day. Then why do Moslems ask to have this day off from work or school whenever possible if it is not a rest day? Would it not be far better to follow the injunction of Muhammed to "Believe" the writings of Musa and return to the only day of worship God ever ordained — the true 7^{th} day Sabbath of the Scriptures? Let us believe all that Allah has sent down.

Sincerely yours in hope of a better Faith
Ben D. Wheeler

PS.
There is a standing offer of 7,000/00 to anyone who can show one Bible verse where God has transferred the sacredness of the Sabbath from Saturday to Sunday. A similar offer made for Friday in the Koran. So if Allah has not change specific command then who has?

Man? On what authority? certain proof for a change is found we are duty-bound to follow what God first commanded, right?

9th June, 1971

Ben D. Wheeler Esq.,
P.O. Box 22,
FORT PORTAL: (UGANDA)

Dear Mr. Wheeler,

Sorry that I could not reply to your letter in April, as I had to attend to many urgent problems after my return from the pilgrimage.

Your letter consists of some basic issues, some trivial arguments and many emotional outbursts.

My original reply was addressed to a Muslim (or so I hope) who wanted to know why we, the Muslims, do not observe Friday as complete rest day. The main theme of my reply consisted of the following points:-

Friday is not a rest day, because there is no rest day (in the sense of Israeli Sabbath) in Islam. The reason why Islam has rejected that idea is because that is wrong.

Thus Friday is a day of special worship. Here it could be mentioned that the Muslims are encouraged (but not compelled) to make preparations for the Friday prayer long before noon; and then to engage in their respective business after the prayer.

You want us, the Muslims, to accept the ideology behind the Sabbath. Remember there is no dispute concerning the system of 7-day week. The dispute is about the Jewish ideology contained in Gen. 2. You have not been able to reply to any of the main arguments given in my original writing in this connection. Please refer to my reply No. 2 (a), (c); (6); (7) and (9).

I have found only two important issues raised by you in your letter-

1. You assume that the muslims must believe the present Bible to be the word of God.
2. You assert that the institution of Sabbath was not for the Jews only, but for the whole mankind.

Both these presumptions are baseless. In your excitement, you failed to let me know what is your religion: from your writing you may be a Jew or a member of Jehovah's Witness or a 7th-day Adventist. Whatever the case, it is clear that you believe that the old Testament (or, at least the Pentateuch) is the original book revealed to Moses, which has come to the present age without any alteration, change, addition or subtraction. And you expect us, the Muslims, also to believe the same.

Of course Muslims believe, as the Quran says, that Torah was revealed to Moses, as was Injil to Jesus, and many other books to many other prophets. But we also believe, as the Qur'an asserts in various places, that the Torah was extensively altered, added subtracted, edited, and changed by those who professed to follow Moses. Not only that; external and internal evidences confirm that the Torah was completely destroyed twice. I am enclosing an old issue of "Light" wherein this subject has been described in some detail. That, being an article, not a book, is not comprehensive; but it will be helpful to you in understanding the meaning of the Ayat of Qur'an which you have quoted in the second paragraph of your letter.

As for the evidence, scores of contradictions in the verses of Bible are enough to prove that both types of statements could not have come from one source. Further, you may compare the related paragraphs of the present day Bible with those found among the Dead Sea Scrolls, to see how much addition or subtraction had been done. I am not

interested in analysing which version is correct. What I want you to understand is that scribes were at libery to make addition or subtractions in the Bible long before Jesus Christ. And this changes the authenticity of the whole work in question. I am also sending a booklet 'prophethood' with a request to you to go through 'Part one' . Then you will know what is the Muslims' faith concerning previous prophets and sheriats.

The following episode of the very early days of Islam will give you in a nut-shell what I have described in that book in detail:-

Once Umar bin Khattab (who later became the 2nd Khalifa the Sunni Muslims) told the Holy Prophet: "We hear from the Jews some interesting stories and talks. Will it be all right for us to to write down those things?" The Holy Prophet said: "Are you wandering as the Jews and the Christians wandered? Verily, I have brought this (religion) to you, bright and pure; and if Musa were alive he would have had no option but to follow me."

As you have seen fit to criticise me on not quoting the traditions concerning the sanctity of Juma' (a thing which needs no reference at all in Muslim world), I must give you the reference of this tradition of Umar bin Khattab. It is recorded among other books, in Mishkat-ul-Masabih, Babul-Itisam bil-Ktab-e-was-Sunna; Musnad of Imam Ahmad bin Hanbal; Dalael-un-Nubuwwan of Imam Baiaqui;h Sharhus-Sifa of Imam Mulla Ali Qari.(See also Foot-note 1)

In light of this categorical statement of our Holy Prophet, is it not a sheer arrogance on your part to demand that the Muslims must accept the present Bible's statements even whenthese be diametrically opposed to the Qur'an, even when these assert that God was tired and rested on the seventh day, while Allah in unambiguous term declares in the Qur'an that “tiredness touched us not."

Now you will realize that the Muslims are bound to reject the two chapters of Genesis (which are the subject of this discussion) not because of the findings of the scholars of Higher Criticism, but because they are in direct conflict with the Qur'an.

If you still insist that these two chapters are the revelation of God, will you please explain why the sequences of the creation are so contradictory in them. Genesis 1 describes that Adam and Eve were created on the 6th day when, on the previous days, heaven, earth, seas, grass, herbs with seeds, fruits, stars, sun, moon, water creatures, birds, whales and earth creatures, cattles and beasts (in that sequence) had already been created. Genesis 2 says that man was created before the trees and vegetables, beasts, birds and cattle.

Which one of these statements is correct?

I can go on enumerating such contradictions pages after pages. But I do not think a letter is a proper place for such discourse. If I happen to visit Fort Portal, I hope you will permit me to see you, and then we may have a long talk on this subject. Meanwhile, if the Pentateuch is the unadultrated work of Moses, how does it contain the details of death and burial of Moses himself, and the mourning of Israelites for him? (Deut: 34) What will you say about the assertion that “there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut: 34:10) This statement shows that a considerable time had elapsed "since" Moses, during which period many other prophets had already appeared in Israel, but none was "like unto him."

Now some thing about your second assumption that Saturday was the Sabbath for the whole mankind.

You are right in saying that Sabbath was observed during wilderness. But where have I said that "the Sabbath came into being only when Musa went up into the Mount to obtain the copies written by the finger of God in Stone.”? We Muslims believe that Musa was made a prophet long before exodus, and whatever rules he promulgated were part and parcel of his sheriat. Read carefully my wordings, and then there will be no need for any reply.

Coming to your argument that the theory of the 6-day creation is the only plausible

explanation for the origin of the week: You fail to realize that we are not concerned here so much with the theory of 6-day creation as with the theory of the 7^{th} day's rest of God. If you look at the "Encyclopaedia of Religion and Ethics"; Vol.10; (T.& T. Clenc Endinburgh; 1967 edition) under the word "Sabbath', you will find that prior to the prevalence of the Judeo-Christo-Muslim civilizations have different communities of the world had quite diverse systems of dividing a month. Some observed a 4-day,others 5-day,9-day or even 11-day or 15-day week. In Babylonia, the rest day was not on a day but date, i.e. 7^{th}, 14^{th}, 21^{st} and last day of lunar month; thus every month had 4 divisions, 3 of 7 days and the 4^{th} of 9 or 8 days.

In other communities, market days were holidays; thus their "weeks' were from 3 to 10 days in length.

And there were communities which had no holidays or Rest Day at all.

The fallacy, which you have inadvertently succumbed to, is looking at a comparatively recent custom and thinking that it was so from the beginning.

Reader's Digest (unfortunately I have not noted down its issue No. and details; but I may find it out from the library here if you insist.) has mentioned that every day of the week is, or was, a "Sabbath" day for one or another community. Thus in addition to Saturday (for the children of Israel), Sunday, Monday, Tuesday, Wednesday, Thursday, Friday all were, or are, holidays in one community or another.

You say that "the Sabbath and the week are inseparable." I fail to understand the logic behind this argument. Suppose that Noah observed a 7-day week (there is no mention of Saturday or Sabbath in that narration), or if Muslims observe a 7-day week, or if even communists and atheists observe a 7-day week, does it follow that they believe that God rested on the seventh day?

I should mention here one thing more. I am not convinced at all of the truth and integrity of the authors of the Bible when it comes to any figure connected with seven. The Israelites were so much obsessed with the number '7' (no doubt, because of the Sabbath regulations) that they always tried to remould historical facts to fit them into the frame of seven. Look, for instance, at the geneology given in Math. 1, where the writer has omitted several names just to fit it in the scheme of 14+14+14. The writer has omitted the name of Jehoiakim between Josias and Jechonias (thus presenting the grandson as the son); and he has omitted the names of Ahaziah, Joash and Ahaziah, Joash and Azariah between Joram and Ozias, thus presenting a great-great-grandson as the son. And all this forgery was just to invent a scheme of 14+14+14.

If Israelites were capable of going to such lengths in their obsession with 7, what credit can be given to their mention of 7 days' intervals in a prehistoric event like Noah's flood?

Anyhow, even if we forget all these things, where is it said in the Bible that Noah sent the Bird at seven day's interval because he was observing a 7-day week?

And, what is more relevant to our discussion, where does the Bible say that he did so (or did not do so) on Saturdays?

Then you come to Ibrahim. Here you claim that 'the faith of Ibrahim led him to keep the Law (Genesis 26:5) and this includes the Sabbath." Here is one more example of 'alteration and wilful misinterpretation In the verse under reference it is not 'the Law"; it is 'my laws.' By capitalizing L, you want to imply that Ibrahim followed the rules of Torah. I can do no better than quote the Ayat of the holy Qur'an: *"Ye people of the book, why dispute ye about Ibrahim when the Torah and the Injil were not revealed after him? Have ye no understanding?.................. Ibrahim was not a Jew nor yet a Christian; but he was true in faith and bowed his will to God's; and he jointed not gods with God."* (Qur'an, 3:65-67)

It was easy enough for you after turning the 'laws' into 'Law' to claim that it included Sabbath also!

Then you quote exodus 31:12 to prove that Jehovah said that the Sabbath was to be a sign between Him and His people forever. You conveniently omit to mention what you mean by 'His people'. Well, the verses in question are:

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying. Verily my Sabbaths ye shall keep:.........for it is holy unto you ....Wherefore the children of Israel shall keep the Sabbaths, to observe the Sabbath.............*it is a sign between me and children of Israel forever* (Ex. 31:12—17). (underlined by me).

Well, Sir, when the Qur'an said (and I repeat) that Sabbath was meant for the Jews only, you were so much enraged. What will be your comment upon these very verses referred to by yoy which go clearly against your assumption? The only way to extend this rule to the whole mankind is to claim that thewhole mankind is the 'children of Israel'! (See Footnote No. 2)

You have tried to prove your point by arguing that the word used in Isa's retort ("the Sabbath was made for man, and not man for the Sabbath") is "man" not just the Jew. If you have studied logic, you will know that a generic noun, singular, used in an afformative sentence without any qualifying particle to show that it is meant for the whole Genus, does not have the force of an "Universal Affirmative"; it is true even if it applies not to all, but only a particular case. The sentence of Jesus would have been correct even if the Sabbath would have been prescribed for 'one person' only.

You have asked "if there is any support for recognising Friday from the Qur'an." If you mean recognising Friday as a day of Rest (connected, of course, with the basic idea of emulating the Creator who rested on a certain day); then the answer is an emphatic "No”. Not only Friday, but no other day is designed for that purpose, and the Jewish idea is emphatically refuted in the Qur'an. I have mentioned the Ayats in this connection in my original reply, and I feel obliged to repeat them here:-

"And we created the skies and earth in six periods (or stages) and touched us not any fatigue."

"Every day He is in a (new) splendourous manifestation."

Even His angels are never tired: "..........for in the presence of thy Lord are those who celebrate His praises by night and by day. And they are not tired." (41:38).

For your information, Qur'an enjoins a Muslim to follow the commands of Allah communicated to us through His Last Pophet, Muhammad; and we are to "Obey God and obey the Apostle," because "he who obeys the Apostle, obeys God." And we are required to follow him without any 'ifs and buts’. The Friday prayer was the first act of the Holy Prophet on entering Medina. He started on Friday morning from Quoba (3 miles from Medina) where he had stayed for a few days, after migrating from Mecca, and as At-Tabari informs us in his Annals (Prima Series; III) pp. 1256—8 (ed. 1885), when he reached near the tribe Salim bin Awf, the time was noon; so the Holy Prophet established Jum'ah prayer then and there, and it was the first Friday prayer which the Apostle of God established in the islam. He delivered a sermon (also recorded in that history) and it was his first sermon in Medina.

You try to distinguish between Friday and "Yawmul-Juma” You are unaware that before Islam, Friday was called 'al-arouba' (see Encyclopaedea of Religion and Ethics; as mentioned earlier) and its name was changed by the Holy Prophet to 'Day of Congregation' because of the Congregation prayer which he himself had established on Friday. (Some people say that the name Yawmul-Juma was given to Friday by one of the ancestors of the Holy Prophet, but still it was given to Friday, not to Saturday.!)

Now if you have seen "an old calendar used in the time of the Prophet Muhammad which referred to Saturday as D'jumat” you are more privileged than all the people of the time of the Prophet, because if they had known it, they surely would not have used this name for Friday. As I told above, Friday was named 'Juma' because of the Congregational

prayer which was established on the first day of the Prophet's entry into Medina. It is 1391st year of Hijra. So for 1391 years, all the Muslims in all parts of the world, have accepted and believed in the sanctity of Juma and this group includes the Holy Prophet, his companions, his family, and their followers, generations after generations.

In view of all that has been described in preceding pages your attempt to promulgate for us a Sabbath day of your choice, reminds me of the Ayat of the Qur'an: "*Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say, the guidance of God............. that is the only guidance. Were thou to follow their desires after the knowledge which has reached thee, then wouldst thou find neither protector nor helper against God.*" (2:120)

Putting it quite bluntly, it is for you either to accept Muhammad (s.a.w.) as the true Prophet of Allah or not.

If you accept him as the true Prophet of God, you have to follow what he said and practised; i.e. Congregational prayer is on Friday; that Saturday was ordained by Allah for the children of Israel only, but not because He had rested on that day,(because such an idea is clearly paganistic),and that this system has no validity for non-Israelites.

But if you do not accept him as the True Prophet of God, still you have no reason to tell us to observe Saturday as the Sabbath day, because we are not 'the children of Israel', and the religion brought by Moses was never meant (nor claimed to be meant) for anyone except the Israelites. Right?

Now about some minor points:-

1. You say, "There is a significant body of learned scientists in America who all belong to an association, the primary tenet of their belief is that God created the world as Musa said —in 6 days." Well, may I know the name of that association together with the names and qualifications of a few of those "learned scientists'. Remember you have used the word 'days', not 'stages' or 'periods' as our exigesis says, and which I have used in my original answer and explained to a certain extent in 'God of Islam', which was sent to you earlier (vide pp. 13—15).

2. Musa was not sent 1300 years after Ibrahim. This mistake occurred by a juxtaposition of the dates. Musa is thought to have been sent between 1300 to 1500 year before Jesus Christ. The typist copied that figure (1300) which went to the press without further checking. But your counting is also wrong. You write that Ibrahim lived about 1900 B.C., and Musa lived about 1500 B.C. Thus, according to your counting there was a gap of about 400 years only between Ibrahim and Musa. You forget that the sojourn of the children of Israel in Egypt was 430 years(Ex. 12:40-1). Add to it the following:-

From birth of Ibrahim to birth of Isaac	100 years
From birth of Isaac to birth of Yakub	60 years
From birth of Yakub to descent into Egypt	130 years
Total =	290 years

290 + 430 = 720 years. Deduct from it the age of Ibrahim i.e 175 years, and you get the interval of about 545 years between Ibrahim and Musa.

3. You take exception to my writing that "the Jewish command forbids work on that day (i.e., Saturday), but says nothing about worship or prayer." You say, "May I ask what it means to 'Remember the Sabbath day to keep it holy"; is not the word 'holy' inseparably connected with the word 'worship'?"
   Well, The Westminster Dictionary of the Bible, ed. 1944, gives the following meanings of 'Holy': "The ordinary Heb. Word for holy is kadeosh, separated, consecrated .... It is used for what is set apart from a common to a sacred

use, as the Utensils and ministers of the sanctuary, and certain days........; for what is separated from ceremonial defilement............. or immorality, including false worship and heathen practices." (I have omitted the references for the sake of brevity.)

Thus, a day may be kept 'holy' by keeping it apart from other days, by refraining from heathen practices, by 'not working' on that day in obedience to the command of God. Worshipping God is not the 'inseparable part' of the word 'Holy.' (Still if you believe that it is inseparable, I cannot press you to believe otherwise).

4. You write that 'a far better exegesis would apply the 'differing" over the Sabbath to the time when Apostate Christians began to change the Sabbath from Saturday to Sunday."
   I think there is no great difference between this and what I had written: "Even the believers in the Sabbath are differing among themselves." The Qur'an says that it was made for those only i.e., children of Israel (or should we say followers of Moses and Jesus?) who are now differing.
   And this ayat clearly shows, as does Ex. 31:12—17, that this system was meant for the children of Israel only. You have objected to the use of the phrase 'Jewish Sabbath'. Well you may change it to the 'Israeli Sabbath.' Because it was meant for all Israelites.

5. You have finished your letter with the words "Sincerely Yours in hope of a better faith."
   I do not have the privilege of being informed which faith you do follow. But if that faith includes believing in a God who has a human form (Genesis, 1: 26—27), who walks in the garden of Aden (Gen. 3:8) who comes down on a mountain (Ex. 19:20); and enters in a cloud (Ex. 34:5—6); and resides in Zion (Psalms, 132:13); who repents after doing a work (I Samuel,15:10-11; Gen 6:6-7); who tells lie while the serpent tells the truth (compare Gen. 3:3-6 and Gen.3:23) and who wrestles with Jacob whole night without being able to prevail against him (Gen. 32:24-30), then no wonder faith is losing its grip every day in Europe and America.

I should end this letter will the following clarion call of the Qur'an (3:64).
"'Say: "O People of the Book! come to common terms as between us and you: That we worship none but God; That we associate no partners with Him; That we erect not, from among ourselves, lords and patrons other than God." If then they turn back, say: "Bear witness that we (at least) are Muslims."
Thanking you.

Yours with Faith,
S.S. Akhtar Rizvi
Chief Missionary

FOOT NOTES:-

1. (When I said innumerable traditions, I meant innumerable traditions. If you want to know about the sanctity of Friday prescribed in Islam by the Holy Prophet himself, see the books of traditions. Sahih of Bukhari (Vol.2) Kitabul-Juma runs from page 2 to page 16. Furu-ul-Kafi, Kitabussalat (Description of Juma) runs from page 413 to 430 (ed. 1377 Tehran). Jam-ul-Fawaed, Vol. I, gives the traditions on this subject from page 256 to page 270. It is such a common thing that there was no need to give any quotation when I was writing t a Muslim correspondent.)
2. The word "forever" used in Exodus 31:12 -17 and elsewhere had validity only so long as the Sheriat of Moses was in force See for details 'Prophethood,' pp. 4-7.

P.O. Box 727
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Oct. 2, 1997

S.S. Akhtar Rizvi
Bilal Muslim Mission of Tanzania
Box 20033,
Dar es Salaam
Tanzania

Dear Mr. Rizvi;

Do you remember our correspondence when I lived at Fort Portal; Uganda two years ago? We are now here studying Public Health in the Loma Linda University.

At that time you alleged that no one who was really educated today still believed in a literal creation of six days. I am enclosing some proof that there are quite a few of them, though not in majority.

I have found these two organizations with most all their members PhDs or other Doctors Degrees, and who believe in a literal creation according to Genesis of the Bible. This gives strong evidence to support the fact that the 7th day Sabbath (Saturday) had its origin in a divine command and is tied in with the weekly cycle which has existed these near 6,000 years.

The moon governs the month, and the sun regulates the year. But only the divine origin of the weekly cycle gives it a particular distinction. There is no other explanation for its existence. Russia and France have tried a 10 day week but found it out of harmony with man's needs. God's ways are best and the sooner we return to them the better you will agree.

I will be glad to hear from you again, and would be interested in your observation of what has been going on in Uganda recently since we have been away these months.

Sincerely your friend
Ben D. Wheeler

On receiving the above letter, I wrote to the Creation-Science Research Centre, San diego,California, USA, requesting them to explain their views “about the six-day creation, whether it means the 24-hours day as we know of in this world of ours? Or, does it mean 'period''?.

In reply they sent me a pamphlet, which showed that they interpreted the 'day' as a '24-hour-day'. And they rejected other theories because it would entail rejection of the story of creation given in the Bible (Genesis).

What an argument!

The issue in discussion was whether Genesis account was correct. Mr. Ben D. Wheeler and his group claimed that it was correct. Why? Because Genesis says so!!

By putting the claim itself as their proof they have indulged in the fallacy of *petitio Principii* or *assumptio principii*, i.e. The falacy of begging the question.

It was useless to argue further with such "learned men” and the correspondence was discontinued.